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American Board of Foreign Missions.

Bombay.

EXTRACTS FROM THE JOURNAL OF MR. STONE.

June 13, 1830. On board a large English ship, which has recently arrived, the first and second officers and twenty-seven of the crew have died of the cholera, within forty-eight hours. The remainder of the crew will have removed to-day to Butcher's Island, and the sick to the hospital. The scene yesterday morning on board the ship was appalling. Fifteen lay dead on the deck at the same time. Though there are about thirty vessels in the harbor, this dreadful disease is confined exclusively to this vessel. But it rages terribly among the natives. Corpses are continually passing to the place for burning them. Some are escorted by their wild and doleful music; others merely by the wailings of a few hired mourners.

17. Called in the morning to see a sick native, a young man, about twenty years of age. Found him speechless and insensible. He died an hour after I left him. In the evening I went to see the afflicted family. His mother met me at the door, and with hands upraised wept most bitterly. She said her son, her *only* son, on whom she leaned for support and solace under the infirmities of age, was dead, and she was lame, and had neither parents, brothers, sisters, husband, nor children to give her bread. I endeavored to administer to her Christian consolation, by assuring her that God had called her son away, and that he could do more for her than her son could, were he alive; and if she would forsake her vain idols, and put her trust in the God who made her and preserves her, he would provide for all her wants. Alas! her mind was too dark, and her heart too depraved, to receive consolation from the gospel. She continued wailing and smiting upon her breast for a considerable time. Having become a little more composed, she asked me to go in and see her son's widow, who was also sick. I enter-

ed her hut, which was thronged with friends who had assembled to bewail the dead with her. They made way for me to the place where the sick woman was reclining on a miserable couch. There I found a young widow of about fourteen years of age, who, by the laws of her caste, must live in widowhood till her death. Her countenance appeared more interesting and intelligent than most females of her caste. She was quite calm and sedate. She has a bad cough, and pain in her right side. Having prescribed for her sickness, and directed her to look to Jesus the great physician for consolation and support, I turned to the wailing friends of the deceased, and addressed them. I told them that sin was the cause of all the woes that men suffer in this world and the world to come. I told them of a Savior who had provided a remedy for their deliverance from sin and hell; and exhorted them to forsake their idolatry, repent of their sins, and look to Christ alone for salvation. While I spoke, they ceased from their wailings, and gave an attentive ear; but on my leaving the house they resumed them.

19. Again visited the afflicted family. Found the medicine I gave had operated favorably, and the sick woman was some better. On conversing with her, found she was the daughter of the teacher of our mission school at Joonur, and that she had acquired considerable knowledge of the Christian religion by hearing her father read the Christian books we furnished him for the school. From the following remarks of hers, I think it will appear, that the little instruction she received in this incidental way had no small influence on her tender mind and moral feelings. On my saying, You must worship and pray only to *one* God. She replied with much emphasis, Yes, for there is but *one* living and true God; all others which are worshipped as such are no gods; they are vain; no good comes from worshipping them. She said she did not pray to the Hindoo gods, but to the Christian's God. She ap-

pears like one enshrouded in thick darkness, who sees a faint glimmering of light at a distance, just enough to make the darkness awfully appalling, but not sufficient to guide him out of it. The case of this interesting woman, or more properly *girl*, affords another proof that the happy influence of our native schools is not limited to the teachers, nor to the scholars; for this girl had not belonged to the school.

In the evening I called again to see her with Miss Farrar. On arriving at the house of her mother-in-law, we were informed that she had been removed to the house of a kinsman of her father's, at a remote part of the town. After giving the mother of the deceased and others who had assembled to *feast* for the dead, some suitable instruction, we went in pursuit of the widow. Her symptoms appeared more favorable; gave her more medicine; preached Jesus to all in the house where she is lodged, and returned home.—So, from day to day, I go about, endeavoring to do good to both the bodies and souls of these poor pagans, for whom, degraded and depraved as they are, I feel all the sympathies of a brother.

25. Visited one of the female schools. Some of the girls in the first class read the scriptures with more fluency and correctness than any brahmin I have ever heard. Addressed the great truths of the gospel to a large number of natives, and gave books to such as can read, among whom was an aged man of the Toolinga caste. To him I gave a copy of the gospel in the Toolinga language, which he received with great joy. He immediately put on his spectacles and began to read. A host of Toolinga people soon clustered around, who seemed no less joyful than himself to hear the word of God in their own language. About 5,000 people of this caste reside in Bombay, very near the mission premises. For Hindoos, they are a very industrious people. Their clothes and houses are neater than those of the other natives.

26. Gave instruction to an hundred or more beggars at the chapel. I conversed individually with all who understood Mahratta. On inquiring how they spent the Sabbath days, they said they went to the fort to beg. I told them they must not go about the streets on the Sabbath to beg for the body, but should come to the chapel, and seek spiritual food for their souls. Several of them promised that they would attend the Mahratta service at the chapel to-morrow.

27. Sabbath. I was happy to find those blind and lame natives, who promised me yesterday they would attend the services at the chapel this morning, had fulfilled their promise. They took their seats on the floor according to custom, near the pulpit, where they could hear distinctly.

In time of prayer and singing they rose up, and joining their hands before their faces, stood in a very reverential and supplicating attitude.

To appearance they were very devout worshippers. I know not but some of them were spiritual worshippers. They professed to have renounced the worship of idols, and to depend on Christ alone for salvation.

July 9. Bapoo, the brahmin inquirer, returned from Panwell, where he has been to visit his family. A brother-in-law came with him professedly to receive Christian instruction.

13. My pundit came to see me to-day. He says two or three hundred persons have died in Mahim where he resides, within a few days, of a species of the cholera. Some families of eight or ten persons have been all swept away, and their houses left completely desolate.

18. Sabbath. Bapoo, who has also been unwell more than a week, called this afternoon, and said he came to have prayers with me. He says, God assisting him, he is determined to obey the gospel, for how, says he, can I do otherwise? I am fully convinced there is no other Savior than Jesus Christ, and there is no way to be saved through him only by obeying the gospel. I asked him if he had disclosed his feelings and intentions to his brother-in-law, who is now in Bombay. He said he had. I inquired what he said. He replied, he says, O! do not forsake the religion of your father's and become an outcast; for if you do, you will bring a great disgrace upon your family and friends, and they will forsake you, and persecute you. Bapoo said, I told him I had rather be an outcast from my caste and the Hindoo religion, forsaken and persecuted of my friends, than to be an eternal outcast from God, forsaken of him, and eternally persecuted by the infernal hosts of hell. He added; I told my brother to take the New-Testament, which you gave him the other day, and read it through carefully, and pray to God for his Spirit to teach him, and then say whether I shall act wisely or foolishly by becoming a Christian. I am more and more pleased with Bapoo's appearance. For nearly two years he has been searching the Christian scriptures, counting the cost of changing his religion; and now seems to have come to a full conviction of the truth of Christianity, and a determination to choose his portion among the people of God. I think the history of his religious experience affords evidence of his having been under the teachings of the Holy Spirit. Though he is established in his mind as to the truth of Christianity, he has doubts as to the spiritual illumination and renovation of his heart. We trust he will ere long feel it to be his privilege and duty to make a public consecration of himself to Jehovah, Father, Son, and

Holy Ghost, by receiving Christian baptism and uniting with Christ's visible church.

19. Bapoo left Bombay to-day, to go and spend a few days at Tanna for the benefit of his health. I furnished him with a bundle of books for distribution among the natives, and cautioned him against being seduced from his faith in Christ by the influence of the brahmins—to look to God daily for grace to enable him to witness a good confession before his heathen friends there. He appears to regard the Hindoos with right feelings. He says he regards them as immortal beings upon whom the wrath of God rests, and who are rushing to perdition under a dreadful delusion, and that he exceedingly desires their salvation. May such feelings be daily increased, and he become a fearless preacher of righteousness to his countrymen.

27. Mr. Wilson informed me that a letter received from Rum Chundru, the baptised brahmin, dated at Tanna, states, that nineteen natives have been condemned to be executed, and sixty others to be banished for life, for the following crime; viz. Report was circulated among the natives of a village near Tanna, that the devil had possessed different individuals, who, under the demoniacal influence, had committed murder, robberies, &c. The people being alarmed for their safety, repaired to their temple to ask counsel of their God. The response of the idol to their anxious inquiry was, that four young men must agree to be possessed of the devil at the same time, and so divide Satan's power into four parts, which would so enfeeble him as to enable the men to overcome him, and bring him to terms. Not doubting but that the counsel of their wooden god would prove true, four fine, healthy, strong young men were selected to grapple with the power of Satan. The devil acceded to the terms, and dividing himself into four parts, and entering the men, commenced the combat; but, instead of being vanquished, he conquered, and drove the men mad. This, instead of verifying the counsel of the god, proved him a liar. The people, full of alarm for their safety, again repaired to their temple to inquire of their idol what could be done to dispossess the devil. The idol replied, There is no other way but by killing the men possessed. Under the infatuation of this oracle, two or three hundred people associated together to carry the mandate of their god into effect. They began to beat those poor deluded beings supposed to be possessed of Satan, and actually killed two of them, and severely injured the other two, before the mob could be quelled by the proper authorities. "The dark places of the earth are filled with the habitations of cruelty."

August 4. Went to Mazagaum to see Dajuba, the teacher of our native female

school in that village, who is now sick. More than a year ago, his mind was specially awakened to the subject of religion. He then professed his conviction of the truth of Christianity, with a disbelief of Hindooism, and a sense of his own sinfulness, and ruin, and expressed a desire to be instructed more fully in the Christian system of salvation, with a view to the making of a public profession of his faith in Christ. For several weeks he came to us daily to read the scriptures, and seemed to be making rapid progress in the knowledge of them. All at once he left off coming. On inquiry, it was found that the entreaties of an aged mother, who was dependent on him for support, and the influence of other friends, had persuaded him not to violate his caste, and thus bring disgrace upon them, by professing his faith in Christ, and uniting with his church. Since that time we have reason to believe he has had the strivings of the Spirit, though he has been left to fall into sin. He now appears deeply penitent for his offences, and asks to be received into the church. His mother says she is now willing that he should be baptised, for she is convinced he will never obtain peace of mind till he is: but, she says, I am determined to live and die in the religion of my ancestors, and if they have gone to hell, there I will go. She appears dreadfully hardened, and infatuated by the delusions of Satan.

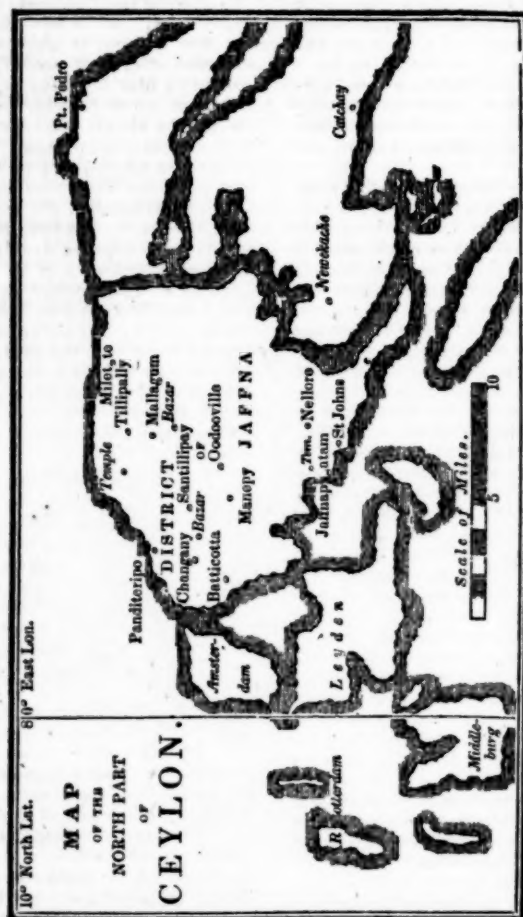
9. Bapoo returned from Tanna. His health is improved, and he professes to maintain his faith in Christ. Two other natives called; said they had been reading our books, and were convinced that Hindooism is false and Christianity true. One of them asked to be baptised; the other said he should wish to be when the *padres* should think him a proper subject. It is one thing for a native to profess to disbelieve Hindooism and to believe Christianity, and another thing to renounce the one and practise according to the other.

11. In my excursion among the people, stopt at a temple, in which multitudes were assembled to pay their adorations at the feet of their idols, it being the birthday of Krishnoo, the fourth incarnation of Vishnoo. I ascended into the verandah of the temple, and began to preach Jesus Christ to them, as the only true incarnation of the divinity, who became incarnate not to destroy the lives of men, like the Hindoo incarnations, but to save men. The officiating priests of the temple being angry, endeavored to interrupt me, by their noise and music as they called it. But those who came to worship the gods made by the hands of men, were disposed to hear respecting that God who made men and all things; so for nearly an hour I had a large and attentive audience of heathen in a heathen temple.

Ceylon.

MAP OF THE DISTRICT OF JAFFNA.

THE following Map of the northern district of Ceylon, containing the mission of the Board, was originally prepared for one of the works in that entertaining and instructive series of publications, issued by the Massachusetts Sabbath-School Union, and designed to illustrate the history and claims of the several great objects of Christian benevolence.



The several stations occupied by the mission are at Tillipally, Panditeripo, Batticotta, Oodoville, and Manepy. The seminary is at Batticotta; the academy, or boarding-school, for boys, is at Panditeripo; that for girls, is at Oodoville.

The Church Missionary Society has a station at Nellore. The English Wesleyan Methodist Society has missionaries at Jaffnapatnam, or Jaffna, and Point Pedro.

EXTRACTS FROM MR. WINSLOW'S JOURNAL
AT OODOOVILLE.*Farther Notices of the late Revival of Religion.*

THE journal from which the following extracts are taken, contains an account of the revival of religion, which is summarily described in the joint letter of Dec. 1, 1830, published in the number for July, pp. 204—206. Such parts of the journal are omitted, as merely repeat the facts stated in that letter. The feelings of the missionary will here be seen, as they were affected from day to day.

Oct. 12, 1830. Preached this afternoon in a village where I have recently established a school, at the particular request of the head-men and others. A large number of people of both sexes attended, as is common when preaching is first commenced in any populous place. This circumstance, the readiness of a half civilized people to listen even to the proclamation of the gospel from a love of novelty, or to flock around those whom they think superior to themselves from a desire to please, has led many into the mistake of supposing there is also a readiness to embrace the truth. But the love of novelty soon wears off, and in long established missions, very few are found even to *hear* the word, unless the Lord has opened their hearts to receive it. One of the advantages of the school system is, that it brings children, and in some cases parents also, under the sound of the gospel from week to week, and from year to year.

13. To-day married two of the girls of the school, Elizabeth Appleton and Louisa Hawes, to two young men employed in the mission, Elias Cornelius and Seth Payson. Their prospects in life are fair, and as both couple are hopefully pious, we trust they will in their domestic relations present the happy and attractive picture of well ordered Christian families, and thus honor their Savior by a contrast with the heathen around them, to whom domestic happiness is nearly unknown. Payson, in forming the connection, had much opposition from his friends to encounter on the ground of caste. Some of them told him, if he married Louisa they must leave the district, and others interfered so as to prevent a small dowry, which should have come to her, from being secured before the marriage; but he said, as he was a Christian, and had promised to marry her, he would keep his word, if he got no dowry. His conduct in this respect has been very pleasing, and will, we hope, be an inducement to the patrons of Louisa to contribute something for her dowry, if they have not.

On the subject of *dowry*, and its importance to the females of the boarding schools, Mr. Winslow wrote somewhat at large a few years

since. See vol. xxii, pp. 181, 182. He thought twenty or thirty dollars, applied in that manner, would be very useful.

21. Our quarterly meeting to-day at Panditeripo was a season of much encouragement. Mr. Poor preached, and toward the close of his sermon expressed himself as being greatly affected with the low state of the church. There is reason to think that this produced in many thorough heart-searchings, and a consequent preparedness to come to the table of the Lord with repentance, and with resolutions to seek more earnestly the quickening influences of the Holy Spirit.

The native members held a special meeting, soon after the conclusion of the public services, and three of our number attended part of the time, exhorting them to awake out of sleep, to rise and call upon God; and reminded them of the disciples to whom Jesus appeared as they walked by the way, but whose "eyes were holden that they should not know him." There was so much to encourage special effort, that the brethren Spaulding and Woodward went to Batticotta at evening, to assist in calling up the attention of the members of the seminary to the signs of the times, and to urge their seeking earnestly a refreshing from the presence of the Lord.

23. Mr. Spaulding called at Oodooville on his way home from Batticotta, having spent two days there with Mr. Woodward in special labors with the church members and others. He says there is much encouragement. Those who love the Lord Jesus seem to be awakened, and some of them earnest in prayer and intercession. In meetings, also, with the brethren and sisters there, to pray for a revival of the work of the Lord, there appeared much evidence that He is near, and ready to be gracious.

24. Preached with more freedom and feeling to-day than is usual for me, and had evidence at the close that the Lord was with us. Several came into the meeting for inquiry, and some were affected to tears. In the afternoon, also, the word seemed to be attended with divine influence.

25. Went to Batticotta, and spent the day in the delightful work of directing inquirers to Christ, and in uniting with the children of God in the prayer, "O Lord, revive thy work." Almost all in the seminary profess to be anxious for the salvation of their souls; and many, not heretofore accustomed to pray, are now resorting to the prayer-rooms in little companies, or going again and again alone to seek relief from the burden of sin. At evening the families at the station, together with Mr. and Mrs. Scudder and myself, had an uncommonly solemn season in social

prayer, when the children of the mission families were particularly remembered and prayed for with much fervor. Two of the older children, who were present, were deeply affected, and seemed resolved not to rest till they had given themselves to Christ.

23. The quarterly meeting for our schoolmasters was held to-day at Batticotta. More than one hundred teachers and superintendents, besides the members of the seminary and some others, were present. The Spirit appeared to carry the word home to the heart with power. It was a time of great solemnity, and, we may trust, of conviction of sin, if not rejoicing in hope. The meeting was continued till about two o'clock. Afterwards the members of the seminary and such schoolmasters as had a desire to stay, and could conveniently, held a second meeting, which was attended by two of the brethren, while the others were engaged in prayer for a blessing. Some of the schoolmasters and members of the seminary made known their feelings, and some of the church-members exhorted all present with much feeling and force.

31. A cold prevented my preaching to-day, but I made a short address, after a discourse by Nathaniel, and attended the inquiry-meeting. Many came in. Among those who are much impressed and affected, are Bailey and Saravany-moottoo, the former now teaching the girls' school, and the latter a superintendent of the native free schools. They have both been seriously impressed before. Bailey appears now very well, and Saravany-moottoo has deep convictions, but he has many things to struggle with from heathen connections, being from one of the first families in this part of the district. Should he profess the Christian religion, he would probably suffer a good deal of persecution.

Nov. 1. The monthly prayer-meeting to-day was at Jaffna. All came together impressed with the conviction that the Lord is reviving his work, and prepared to approach the throne of grace with renewed faith and enlarged desires. In most respects our anticipations from the meeting were realized. The subject introduced for remark related principally to the means of promoting the revival of religion already commenced, and to the conduct becoming us while the Lord is near. The importance of self-abasement, faith, zeal, self-denial, and self-devotement, were particularly insisted on, and that we take for our motto, "Quench not the Spirit." Oh that we may indeed know how to obey and follow the leadings of the Spirit, and be "strong in faith, giving glory to God."

2. Mr. Spaulding returned with us last evening, to attend the monthly prayer meeting with the native members, and to spend the day in conversing with the children of the schools, and others connected

with the station, especially with inquirers. Of the girls, seven or eight appear to be really inquiring, and of the boys in the day-school at the station, now consisting of 45, twelve or fifteen appear more or less thoughtful. At evening, the monthly season for prayer, proposed by the American Education Society, and agreed on to be observed by us in reference to our own children and those under instruction by the mission, was at Oodooville, and attended by nearly all the brethren and sisters of our mission and the church mission at Nellore. All the missionaries present, seven in number, led in prayer, and generally appeared to draw near to the throne of grace in faith.

6. In the weekly meeting with the schoolmasters to-day, I found most of them awakened to inquire what they shall do to be saved. Of some of them I have a good hope that a work is indeed begun in their hearts. Of the others, some are no doubt deceived in thinking that they really desire to be Christians, and some probably make professions only to please us.

8. This evening a meeting for the church members and inquirers at Oodooville and Manepy, was held here, something in the manner of conferences in New-England; where Christians and others meet for conversation, mutual exhortation, and prayer. It was a very interesting season. Those who had any thing special on their minds to say, were allowed to speak, and such as wished also to pray, were allowed to do so. Many rose and spoke from the feelings of their hearts, and several led in prayer. One of them, Bailey, said he had been like a man sinking in the sea, surrounded by sharks and alligators, which came upon him on all sides with open mouths ready to devour him, each one saying, he is mine! he is mine! when a boat was let down for him from a ship, and he was invited to get in; but alas! he had pushed away from the boat, and kicked at it with his feet, and remained in the sea ready to perish. But again the captain of the ship had pitied him, and let down the boat once more, and should he thrust it away from him? "Would that I might have strength to enter it," said he, "and may all around me enter in and be saved." He prayed with much fervency and many tears. This description of himself, alluding to his former inconstancy, was very affecting. Others spake in the same spirit, and an influence from above appeared to rest on many present.

13. Spent yesterday and to-day at Batticotta; Doct. Scudder being employed, during the same time, at Oodooville. Found the state of things in the seminary very encouraging, and enjoyed much the opportunity of conversing with inquirers and with such as trust they have given themselves to Christ.

Doct. Scudder found something at Oodooville to encourage him. Most of the schoolmasters, and about half of the children of the English day-school here, expressed to him their determination to follow the Lord Jesus.

15. The conference which we have agreed to hold alternately at Oodooville and Manepy, once a week, was this morning at Manepy. A considerable number of inquirers, church members, and some head-men, were present. Several of the schoolmasters and others who had not previously declared themselves on the Lord's side, spoke impressively of their sin and danger, and expressed their determination to flee to the ark of safety. Bailey also spoke again very feelingly, representing his own case and that of others by the state of a man who has fallen into a deep pit, in which are thorns and stones and serpents; and when he was ready to die, a friend came and offered to help him out, but he would not be taken out, and there he was lying ready to die miserably. He then prayed very earnestly. T. W. Coe, from Panditeripo, also spoke with much feeling of his own backsliding and deficiencies, and exhorted all with weeping to awake to righteousness and sin no more. The meeting altogether seemed to produce a very good effect, and afforded new evidence that the Lord is operating by his Spirit upon many hearts.

18. A general meeting of all the older and more forward children of our schools, and those connected with Nellore, was held to-day at Oodooville. About eight hundred were present, principally such as are able to read.

We have never before had so much encouragement to labor with these children perseveringly and in faith, believing, that though living among the heathen, and surrounded by all the allurements of idolatry, they may possibly be converted and become the children of God.

19. Had a large congregation this evening at a village where usually but few attend. It seems to be owing in part to the conviction among the people, that something extraordinary is in progress, and that many are about to become Christians. Indeed, two or three of those who attend are not without serious thoughts.

21. After preaching this morning, I gave notice that if any wished to be considered candidates for baptism, and to be received into the church, they might come by themselves to a meeting, separate from the one for the church members and others, which is held immediately after the morning service. More than thirty came in, of whom eight are girls of the central school, twelve boys of the English day-school, and about fifteen schoolmasters and other adults. Some of them, though perhaps not half, appear to be earnestly engaged in seeking the salvation of their souls.

22. The "conference" was here this evening. One of the Manepy-members, who had been guilty of lying, voluntarily confessed his sin, with many tears, and prayed with great earnestness and much feeling. The effect on all present was very striking, as exhibiting a trait in the character of real Christians—a readiness to confess their sins. Many were affected to tears.

Dec. 1. The brethren Spaulding, and Woodward have been with us to-day attending a special meeting with the older children of the schools, and with the schoolmasters, and other inquirers. A considerable number of the children, as well as all the schoolmasters, expressed their determination to forsake all for Christ. The former especially, however, know little of themselves, and if they have any sincere desires to be the Lord's, they are but weak and few. But he can out of weakness bring strength, and out of the mouths of these children perfect praise.

8. Have been to-day and this evening at Tillipally with Doct. Scudder.

Many of the boys in the preparatory school may be considered as inquirers, though they are generally young. At evening we had an interesting meeting in one of the villages.

NEW BENEFICIARIES IN THE FEMALE ACADEMY AT OODOOVILLE.

THE Missionary Herald for 1829, (vol. xxv,) pp. 83, 84, contained a list of beneficiaries, male and female, who had been received into the boarding-schools previous to the year 1828. In the next volume, p. 206, is a list of boys admitted to the boarding-school and named during the year 1828, with a few others which had been omitted in the previous record. No list has reached this country of boys received since that time; but a list of the girls, admitted in the years 1828 and 1830, has come to hand, and will be here inserted.

Pupils.	Where supported.	When rec'd.
Janet Backup,	Barnet, Vt.	1830
Ann Bates,	Dedham, Ms.	1828
S. H. Bennett,	Manchester, Vt.	1828
Experience Carpenter,		1830
Caroline Chester,	Hartford, Con.	1829
Mary Codman,	Dorchester, Ms.	1830
Catherine Dimmick,	Newburyport, Ms.	1830
Elizabeth Emerson,	Norwich, Con.	1830
Mary P. Emerson,	Norwich, Vt.	1828
Isabella Graham,*	Clinton, N. Y.	1830
Isabella Graham,†	Baltimore, Md.	1828
Louisa Green,	Boston, Ms.	1830
Emiline Hawley,	Catakill, N. Y.	1828
Silence Heywood,	Braintree, Ms.	1828
Susannah Hopkins,	Baltimore, Md.	1828
Janet Morro,	Barnet, Vt.	1828
Sarah Pierce,	Litchfield, Con.	1830
Charlotte Tappan,	New York city,	1830
Jane Thompson,	Barnet, Vt.	1828
Caroline Whittlesley,	Stockbridge, Ms.	1828
Susannah Worthington,		1830

* Second of the name. † Third of the name.

FREE-SCHOOLS.

THE returns, from which the following tabular view of the free-schools is derived, are dated at the commencement of the present year. The view is incomplete, as no report has been received from Panditeripo.

Stations.	Schools.	Boys.	Girls.	Total.
Tillipally,	24	899	187	1,086
Dodoorville,	19	898	136	734
Batticotta,	16	603	49	652
Maneply,	16	294	161	475
	75	2,394	553	2,947

The last returns from Panditeripo, made the boys in the free-schools connected with that station 300, and the girls 105—total 405. This would make the whole number in the free-schools 3,352.—The annual expense of the free-schools of the stations included in the table, is three hundred and thirty-seven pounds sterling.

Greece.

JOURNAL OF MR. KING, ON THE ISLAND OF TENOS.

THE island of Tenos is one of the Cyclades, opposite Syra, and in sight of the celebrated Delos. It has long been the favorite residence of the foreign consuls for the Archipelago, and the manners and customs of the inhabitants of St. Nicholas, the principal town of the island, are perhaps more European, than those of any other town in the Greek islands. About one-third of the Greeks on the island are connected with the church of Rome.

January 1, 1831. Most of this day I spent in paying and receiving visits, according to the custom of this country. Read with Mr. A. a dialogue in Greek, which his father had written and sent to me to examine, and, if I thought proper, to have it printed. It contains many good remarks, but, as a whole, did not appear to me to be quite according to the spirit of the gospel. Indeed it can hardly be expected, that one in this country should write in a truly evangelical manner.

When on a visit to the Austrian consul, I met with a Latin priest, and conversed with him on the New Testament, which I distributed. In reference to it he remarked, that the pope must be obeyed. I replied, that neither the pope, nor any other man under heaven, had a right to prohibit the distribution of the sacred scriptures, and that the common people ought to read it. In answer to this he said, they did not understand it. Why then, said I, do you read it to them in the church, if they do not understand what is read? And if they do understand it in the church, then they can

understand it in their houses. He then said that, in order to understand it, it was necessary to read the Fathers.

2. Sabbath. I expounded in my school the 14th chapter of St. Paul's epistle to the Romans.

6. As this was the Christmas of the Greeks, I was obliged to make several visits. The population of this place, consisting of Greeks and Roman Catholics, have a double portion of Christmases and New-Year's days. Among others, I called on Mr. B., who said he had been to pay his respects to the Greek bishop, and that the bishop told him the sixth trumpet of the Apocalypse is about to be sounded—that all Europe is to be thrown into a state of war—and that next March, all the Roman Catholics, and all Lutherans and Calvinists, are to be destroyed. He is not, however, quite certain that this will happen next March; if not, it will take place four years after! The bishop supposes, as I am told, that all nations are soon to become Greek in their religion.

While Mr. King was at Athens, some time before this, a Greek, named Sabbas, stole from him a considerable sum of money. The journal, describing the particulars of this event, was not transmitted to the Missionary Rooms, as Mr. King was not then connected with the Board. The leading facts are understood to be these. Two hundred and forty-five dollars were stolen—sixty dollars were recovered by Mr. King before he left Athens—the thief was apprehended—seventy-four dollars more were recovered—he was imprisoned in a tower, from a window of which, nearly fifty feet from the ground, he precipitated himself with a view to destroying his life, but missed his aim. He was afterwards tried in one of the courts of the country, confessed his crime, and was pardoned at the request of Mr. King. The affair excited a great deal of interest among the Greeks, and Mr. King has transmitted his correspondence with the provincial government on the subject. Livadia is the name of a province in continental Greece.

13. Received letters from the governor of Livadia, and from Mr. Lambros Nakos, of which the following is a translation.

"The Government of Livadia, Talanti, Mendanitza, &c. to the most noble Philhellene, Jonas King.

"The government duly received your much esteemed letter, dated 14—26 October, 1830. In answer to it, is forwarded to you the enclosed bill of food, healing, and of the court expenses, which were incurred by Sabbas Demetrius, falsely called Ulysses, which amount to 103 phenixes and 15 paras, which, taken from the 444, to which

the 74 dollars, found with the above mentioned Sabbas, amounted, leaves in the hands of government 340 phoenixes 85 paras.* You are requested, most noble Sir, to give orders expressly where the government shall send this money, notwithstanding you had ordered it to be sent to the teacher of the American school at Syra, or to the editor of the Greek newspaper, because it is not easy to send it there directly. You are requested to have an understanding with some one, that it may be sent to you immediately.

"The kind sympathy, most noble Sir, of your soul toward the young man who had turned from the right way of virtue, gives occasion to the government, and to all sensible Greeks, to praise and admire the greatness of your soul. This young man, who abused the benevolence and confidence of civilized men, brings this present letter to you, who, if he has escaped the laws of Greece, for this owes unnumbered thanks to your philanthropic and excellent sympathetic soul.

Livadia, Dec. 6, 1830.

JOANNES MAMOUNES, Governor."

In reference to this letter, I must remark, that he had previously written to me, to know what I wished with regard to the thief, where to have him sent, &c., and how he should send the money to me. In answer, I said, that as to the thief, if he recovered, my desire was that he should be set at liberty; and as to the money, if there had been any expense incurred which belonged to me to pay, I wished him to take it from the 74 dollars, found with the thief, and to send the rest to me, to the care of Doct. Korck of Syra, or to Mr. Chryseides, editor of the Greek newspaper at Ægina. In consequence of this, he sent me the above mentioned letter, together with the following singular bill of expenses.

"Account of the expenses, which were incurred for Sabbas, and taken from the money which he stole, by the police of Livadia.

	Phoenixes.
When he fell from the tower, physician, medicine, and food,	24 00
Hire of a beast, when he was sent to court in Salona,	5 00
Expenses in Salona, which the court was at for his healing and his food,	44 05
Expenses of the court,	18 40
Hire of a beast for his return, after he was freed,	6 00
What was given to him for his food,	5 70
	103 15

There remain, therefore, 340 phoenixes and 85 paras.

Livadia, Dec. 5, 1830.

JOANNES MAMOUNES."

I could not have supposed it belonged to me to pay the above bill of expenses; and all the Greeks, to whom I have shown it,

* A phoenix is the sixth part of a dollar.—Ed.

think it very strange that such a bill should have been sent.

The letter from Mr. Lambros Nakos was as follows:

"My Venerable Father—With gratitude I received the books you sent me. I rejoiced greatly that you were in good health, and that you had me in remembrance. With regard to the unhappy man, I wrote to you before. He is now coming to you to seek forgiveness of his crime. Sir, you are an apostolic preacher of the holy gospel. Be long-suffering. Have pity upon one, who returns repenting of his wickedness. Rejoice that he was not killed in his terrible resolution, and that Jesus Christ did not permit him to become a murderer [of himself.] and you to have your conscience troubled. Your philanthropy towards him is glorious, and your care a high virtue. I remain, with the deepest veneration, your friend and servant,

LAMBROS NAKOS.

Livadia, Dec. 6, 1830."

The books which he mentioned having received, were a few copies of my Farewell Letter, which I sent to him at his particular request.

Conversed to-day with S., a young man whom I employ as teacher of the grammar class in my school, on the use of the word *Theotokos*, (Mother of God,) and showed him some of the passages in the New Testament, which speak of the brethren and sisters of Christ, and endeavored to show him the impropriety of praying to the virgin Mary and saints. He seemed to be in part convinced of the truth of what I said.

14. In the evening several persons came by invitation to take tea with the American party; that is, Messrs. Robertson, Hill, and myself. In showing to Mrs. M. and B. the pictures in Mrs. Hill's bible, I took occasion to make some remarks on what I thought to be the proper use of pictures, and spoke against the attempts to make an image, or picture of the Almighty, and told them that we considered it a great sin. Mrs. M. in reply said, she could not see why it was a sin, as "man was made in the image of God." This led to further conversation on the subject, in which Mrs. B. advocated my cause. At table grace was said in Greek, and towards the close of the evening, Mr. Hill and myself sung "Guide me, O thou great Jehovah."

15. Priest Gerasimus called in the morning, and said he had come to bring me joyful and important news; that there was a revolution at Rome, and that it was thought the pope would have no successor. It is customary here, when one is the bearer to another of joyful news, (if the bearer be a servant,) to receive a present, and priest Gerasimus said, that for bring-

ing this news I must make him a present of the Septuagint. But unhappily I have as yet been unable to procure a single copy of it for distribution. I have written to the British and Foreign Bible Society, but cannot obtain it.

16. Sabbath. Expounded the scriptures, as usual, in my school.

19. Was the feast of the President Capo d'Istrias, or of his arrival in Greece; and we were all invited by the governor to spend the evening at his house. As Mr. Robertson was unwell, Mr. Hill and myself only attended. There were present perhaps two hundred people. All, with whom I conversed, seemed very pleasant and polite, even those who had been most opposed to my school.

23. Sabbath. Expounded in my school the last chapter of the epistle to the Romans. In the morning, was a little disturbed by the firing of guns and a wedding procession. The people who attended, had afterwards a ball. They seem to have no idea of the holiness of the Lord's day.

Heard to-day, that measures had been taken by the bishop of Smyrna, to prevent the Greeks there from buying and selling on the Lord's day.

25. Received a letter from Professor Bambas, of Corfu, of which the following is a translation.

"Reverend Sir—I received your letter with brotherly joy, to which the friendship of those ever-memorable friends of mine, Fisk and Parsons, whose names I read in your letter with brokenness of soul, added not a little. Untimely death (I speak as a man) snatched them both from the midst of their sacred labors. How much would they have done for the present renovation of Greece! But as it seemed good unto the Lord, so it was.

"I rejoice at the establishment of your school, not doubting that your pupils improve morally and spiritually under your fatherly instruction. Glory to the divine goodness! Greece is free; and from America there are in Greece supporters and teachers of Grecian females, and Greek youths are taught in America! It seems that fore-ordained, great epoch is approaching, when there shall be one fold and one shepherd.

"I regret that you have so long waited for the first part of my grammar, without my knowing it. As soon as I received your letter, I prepared twelve copies of it, adding also two of the Moral Philosophy, which I send to Syra to the care of the Rev. Mr. Korck, by the ship Penelope, bearing the Russian flag. The name of the captain is George Kolas. The price of the grammars is three shillings each—the same they sell at here. But the two books of moral philosophy, I beg you will accept as a token of brotherly love, the one for yourself, the other for the Rev. Mr. Korck.

If you think this work on moral philosophy (the second part of which appears so to me) useful for children, as I have a few copies of it by me, you can write to me that I may send them to you. The price of these is two shillings each.

"May you have health, and be rendered successful of the Lord. May we soon have the pleasure of a personal acquaintance.—Your friend,

N. BAMBAS.

Corfu, Dec. 27, 1830."

In the evening, I received the Greek newspaper, No. 102, in which was the following notice with regard to my school.

"Nauplion, Dec. 30, 1830.—For some time past, the philanthropic Americans, Messrs. Korck and King, have devoted their attention to the establishment of schools for girls in the islands of Syra and Tenos.

"The one in the last mentioned island, under the direction of Mr. King, has at present 64 scholars, who are taught grammar, arithmetic, the catechism, the gospel, and the art of writing. From the commencement of this school, 12 girls have learned by heart the gospel according to Matthew, and some others both the epistles of Paul to Timothy, the epistle to the Romans, and also the epistle of John.

"With pleasure we make known the progress of female schools, because from them will go out mothers, worthy to lay the first foundations of good instruction for the tender scions of our country."

It must be observed, that the paper in which this article appeared, is under the immediate direction of government, and that it is under the inspection of a censor appointed by government.

Received to-day a letter from the Rev. Mr. Lowndes, also of Corfu, dated January 3d, in which he states, that the translation of the Old Testament into Modern Greek is going on; that they have finished the Psalms, and are now at the 43d chapter of Genesis; and that they have at Corfu four female schools, in which more than two hundred girls are regularly instructed.

28. Mrs. Hill and my wife commenced teaching needle-work in my school. This had been taught some months previously by my wife, and left off on account of illness. Mrs. Hill also gives lessons in English to the teacher and a few of the scholars, who have expressed a desire to learn our language.

To-day the assistant teacher informed me, that one of the daughters of Mr. Gangades, had expressed a wish to return to my school, in case I would permit her so to do, and I of course gave my permission.

30. Sabbath. Expounded in my school the first chapter of the first epistle to the Corinthians.

* Doct. Korck was regarded as an American because he was at the head of the school at Syra, called the "American school."—Ed.

Feb. 1 and 2. Read in Bambas' "Principles of Moral Philosophy," and think it would be a useful book in schools. Have found but little in it, to which I should feel disposed to object.

7. In the evening went with my wife to Mr. Henos' to take tea, with Prince Mavrocordato and his wife and several others. About fifty persons were present, and it was one of the most agreeable companies I have ever visited in Tenos.

12. The most of this week was spent in reading, in Greek, the different works of Komita. His epitome of Ecclesiastical History, taken from Meletius, is very good, so far as I am able to judge from a hasty perusal of it. The whole work of Komita is printed in sixteen volumes. The first three volumes and the ecclesiastical history are the best part of the work. In his *Χριστολογία* are some remarks on good manners, which might be useful to put into the hands of children.

13. Sabbath. Expounded in my school as usual. In the afternoon I partook of the communion with Messrs. Robertson and Hill. Prince Mavrocordato and wife, with her sister and brother, were present.

14. Examined the Arithmetic, Grammar, and Child's Assistant, the new Greek books I had just received from the missionary press at Malta.

27. Sabbath. I expounded the scriptures in my school. During the week past, I employed much of my time in reading a book in Greek, called *Κανονικὴ*, (Canonicon,) by Christophoros Morachos, printed in the year 1800 at the patriarchal press in Constantinople, and containing the apostolical canons, a short account of the seven general councils recognised by the Greeks, together with the canons adopted by them, and also the canons of the councils at Carthage, Antioch, &c.

According to this book, the canons, called apostolical, were in doubt till the time of the Πενθέτης (fifth-sixth) council, (called also the sixth,) which was held in a hall of the palace at Constantinople, in the year 681, or 682, and consisted of 227 fathers, who voted these canons to be apostolic. The canons, formed by the *Pendecte* council, were 105. The 90th is the following: "Those who pray on the Lord's day are not to kneel, beginning on Saturday, after the evening entrance of the priest to the altar, till the same hour on Sunday evening, so as to celebrate the resurrection a whole night and day, ending it from darkness in light;"—that is, beginning with darkness and ending with light.

In a note to canon 66th of the Apostles, I find the following expression, containing a reason why the church was prohibited from fasting on Saturdays,—"But perhaps on account of the Lord's day beginning from Saturday evening."

From this it appears, that it was formerly the custom, as it is with many at the pres-

ent day in New England, to begin the Lord's day on Saturday evening, and to close it at the going down of the sun; and this agrees with the present practice of the Greek church, so far as they keep the Lord's day at all. They at least consider it as commencing on Saturday evening, and I cannot but think that the practice of keeping Sabbath evening, instead of Saturday, was derived from the Roman Catholic church, as that church universally, so far as I know, keeps Sabbath evening. With regard to the time when the Jews began their Sabbath, there can be no doubt, as it is said distinctly, "From evening to evening shall ye celebrate your Sabbaths;" and though we keep the first day of the week in memory of our Savior's having finished the work of redemption, still I know not why we should alter the time of commencing the day of rest, which we keep in obedience to the spirit of the fourth commandment of the decalogue, and with regard to the beginning and ending of which a special direction was given by God himself, and which, so far as I have been able to learn, agrees with the practice of the oriental church even to the present time.

March 1. A nun from a Greek monastery called, and in a very suppliant manner begged me to give her the New Testament, saying she was too poor to purchase it; and also begged one for her sister nun. I of course readily granted her request, and gave her also some tracts.

In the afternoon, as I was walking out, I saw an old man at the corner of a street, reading a book. So I went up to him, and inquired what he was reading, and asked if he had the New Testament. He replied no, but that he heard it every day read in the church. I then stated to him what St. Chrysostom said to Christians on the subject of reading the scriptures in their dwellings, and told him not to remain another night without the New Testament. "Sir," said I, "your hairs are now gray, and it is high time that you apply yourself to the reading of the word of God, and a preparation for the other world. If you have not the means of purchasing a New Testament, I will make you a present of one; but if God has so blessed you that you have the means, you ought to purchase it. On hearing this he went immediately into his house, got some money, and went and purchased the book I had recommended.

6. Sabbath. Expounded the 9th chapter of 1st Corinthians. During the day, there was a great deal of noise and confusion, arising from multitudes of boys and young men parading the streets, some with masks, and some with little drums, and others running hither and thither to see them, and all, at times, laughing and shouting, and rendering the day more like a feast of Bacchus, than a day of holy rest and heavenly meditation.

I have many times conversed with the teachers of the schools, and some of the priests, and many of the people, with regard to the importance of their keeping the Lord's day holy; and they all seem ready to admit the truth of what I say: but still continue to do as they did before. I have reason to think, however, that some of those who have attended my school, have much more respect for this day, than they had a few months ago; and I do not know, that I saw one of them running about with the masqueraders.

At Syra. 10. I met with several Turks, whom I had known at Athens, and who, as they told me, were on their way to Smyrna to keep the feast of Ramadan. Four or five of them called to see me at Doct. Korck's. To one of the principal of them, I made a present of a bible in Turkish, which Doct. K. let me have, and Doct. K. also made a present of a New Testament to another Turk. The one, to whom I gave the bible, seemed to be a very noble-minded, and, in the common sense of the word, upright man. In conversing with him about a house, which he has at Athens, and which, when there, I had thought of purchasing, he said, "The President, I am told, talks of taking the house; but if he does not, and you wish it, you may have it; though I should advise you not to buy it, as it stands in a place where there will probably be a public square, or a street, which will cut off part of it, and it will not be for your interest to take it. And in speaking of another house, which he had for sale, he said, I should advise you to take such an one (one belonging to his neighbor,) instead of mine, as it is much better, and will be more for your profit. In speaking on the subject of religion, he remarked, that he thought the time was at hand, when we should all become one.—This, I am told, is a remark which of late has been made by many of the followers of the false prophet.

After giving him the bible, I asked him to read the ten commandments, and told him not to judge of the Christian religion from what he saw of Christians in this country, for they had wandered from the truth as it is in the gospel; that the use of pictures and graven images in the churches, and the praying to saints was contrary to the gospel; that I condemned these things as much as he; and that these Christians, I hoped, would one day be reformed.

I also met with a Greek priest, who has lately been at Jerusalem, and speaks in the strongest terms of disapprobation of the proceedings of the Greeks there: he says, the "holy fire" is a deception and a lie.

13. Sabbath. In the morning I went to the school of Doct. Korck, and heard him expound the gospel to the children. In the afternoon, Mr. and Mrs. Hill, Mr. and

Mrs. Jetter, and Mr. Hildner, came to Doct. Korck's, where we had a service, partly in English, and partly in Greek. Mr. Hill read the prayers in English, and we sung a hymn in the same language. I then expounded in Greek the 3d chapter of Paul's epistle to the Philippians, after which we sung a hymn in Greek, (from Mr. Wilson's New Lyre,) and then I offered a short prayer, and gave the benediction in the same language. In the evening Doct. K. read one of Nardin's sermons in French.

14. Having learned, by one of the Turks above mentioned, that my deeds had been ratified by the Greek government, and having learned, by a letter from Mrs. Korck's brother, that the marble and many of the stones belonging to my house at Athens had been stolen, I sent a man to build a wall around the premises, in order to prevent further loss.

16. As I was going with my wife to Mr. Jetter's, a soldier came up to me very suddenly, and said he wished to speak with me a moment; and on my demanding what he wished, he replied, that Sabbas, the man who stole my money, was there, and desired very much to see me, and wished to know where I lodged. So I gave him my address, and in the evening the soldier called, and announced to me that Sabbas had come, and was standing at the door ashamed to come in. After sending to him to invite him to come in, he entered, limping along with a cane to support him, and drew near, and took my hand and kissed it, and I asked him to take a seat. Perceiving, however, that he felt uneasy, I took him into a room alone with me and my wife, and there we conversed with him a long time, endeavoring to show him the heinousness of his crime in attempting to destroy himself, and what would, in all probability, have been the situation of his soul, had he succeeded in his attempt; and how important it was, that he should avoid lying and drinking, which had led him to theft, and then to the attempt at self-murder. I then knelt down, and begged of Him, who, on the cross, granted pardon to the dying thief, to pardon this man, to renew and sanctify him, to preserve him in future from the evil which is in the world, and fit him for heaven. Having offered this prayer, I arose, and told him that, so far as I was concerned, I freely forgave him, but that God alone could grant him that pardon, which was most necessary; and to be sure and not to let any priest persuade him, that he could grant remission of sins.

During our conversation with him he remarked, that he did not wish to live, but that as he now knew that it was a great sin to destroy himself, he should not again attempt it; that he should be glad, if he could be my slave as long as he lived. My wife, in reply to this, said to him, that in-

stead of being my slave, and laboring for me, he must read the gospel every day, and consider that, in doing this, he was performing that which I most wished him to do, and which would give me the greatest satisfaction. I then enjoined upon him to spend twenty or thirty minutes every day in reading the New Testament, meditating upon the truths it contains, and in prayer. This he promised to do.

We then returned to the parlor, and I took a New Testament and wrote in it at the beginning,—“Let him that stole steal no more,” and presented it to him in the name of the Lord Jesus Christ, enjoining upon him to keep it, and read a portion of it every day as long as he lived; to learn his religion from that alone, and to seek pardon from Him, who come to seek and to save that which was lost.

This interview with Sabbas was to me very interesting, and one which I had much desired. He is a young man about twenty-two years of age, as he thinks, (for he does not know precisely,) and has probably never received much religious instruction. I cannot but hope that this event, together with the reading of the gospel, may be the means of bringing him to repentance, and to the knowledge of the truth. Two or three days after this interview, I gave him, at his request, a letter to Mr. Lambros Nakos of Livadia, who wrote to me by him, as above mentioned, begging me to forgive him. Would that I could have written such a letter, as Paul wrote to Philemon with regard to Onesimus.

Tenos. 20. Sabbath. I expounded in my school the 10th chapter of the first of Corinthians. From the passage, “The people sat down to eat and to drink, and rose up to play,” I took occasion to speak against the manner in which multitudes here spend their time during the carnival, and endeavored to show them how inconsistent it was for those, who bear the name of Christians, to indulge in practices so much like those of the ancient idolaters.

22. Yesterday saw in the Smyrna newspaper, that the Grand Signor has given freedom to all religions, and says that man, for his conscience in religious matters, is accountable only to God.

25. In the morning I learned, that Mr. Brigham had arrived from Malta, by way of Smyrna, with the printing press under the direction of Messrs. Robertson and Hill.

This week have arrived from Smyrna about two hundred and fifty worshippers, and from a thousand to fifteen hundred more are expected soon. Among those I saw, was one poor lunatic woman constantly uttering the most plaintive moans. My heart was affected at seeing so many deluded people flocking to this place to pay their devotions to that which cannot profit either soul or body.

These people go on pilgrimage to Tenos to pay their adorations in the magnificent church not long since erected there, in a conspicuous situation, in honor of the Virgin Mary. It is the common belief that miraculous cures are effected there.

26. I sent a copy of the Clergymen's Guide to the bishop of Crete, with whom I was formerly acquainted at *Ægina*, and who, I had been informed, desired to have a copy of it. When I saw him at *Ægina*, I urged upon him the duty of preaching to his people, and of preaching Christ and him crucified, and told him that he had a solemn account to give as a shepherd of these poor sheep, which are wandering as without a guide. He replied with considerable feeling, “I know it; but I am not worthy; I am not capable; one must have the Holy Spirit in order to preach as he ought.”

27. Sabbath. I expounded in my school the 11th chapter of 1st Corinthians; I spoke particularly on the subject of the Lord's supper; the design of it, and the qualifications necessary in order worthily to partake of it. About fifty scholars were present. After the exposition of the scriptures and prayer, I made a present of the Village Sermons (in Greek) to six of the scholars, who had committed to memory the whole of the epistle to the Romans. They finished it last Monday. On presenting each with a copy of the above mentioned sermons, I addressed them on the importance of treasuring up in their hearts and meditating upon the truths, which they had learned, and gave a summary of the doctrines, which that epistle contains.

In a letter dated March 7th, Mr. King makes the following general and important remarks:

As to myself, I can say, that thus far government has done nothing (that I know of) against me, or my school, and has shown itself rather friendly than otherwise. My views with regard to what is to be done in Greece, and the means of performing it, are the same as when you were here; though there are some impediments in the way, which did not then exist.—I hope much from a school at Athens, if it can be made of a superior order; and I should wish to have one for males, as well as females. The school I have here, consists of about sixty scholars.

LETTERS FROM THE GOVERNMENT.

In the early part of last autumn, the Greek School Committee, of New York city, kindly presented to the Board the sum of \$335 for the purchase, at Malta, of elementary school books in modern Greek, to be placed at the disposal

of Mr. King; and also twelve boxes containing 3,456 slates, and one cask containing 74,000 pencils, to be forwarded to the President of Greece, for the use of the schools now rising up in that country.

The slates and pencils were transmitted to the Greek government through the medium of Mr. King, and were of course accompanied by a letter giving information of the source from whence the donation came, and of its design.

As the letters of acknowledgement, occasioned by the arrival of this benefaction in Greece, evince the friendly disposition of the government, it is proper that translations of them should be submitted to the perusal of such as have felt an interest in the intellectual and spiritual prosperity of the Grecian state.

"The President of Greece to Mr. King."

"I am grateful to Mr. Anderson for the letter, which he, through you, lately directed to me, and for the expression of his particular feelings; and I am indebted, also, to the Society, of which he is a member, and to the Greek Committee at New York, for the new assistance, which they have given to our schools for elementary instruction.

"This double obligation I now pay by the enclosed, which I leave unsealed, so that, if you please, you may know what is in it, and what is contained in the accompanying documents, before you forward the parcel to Mr. Anderson.

"With regard to the slates and pencils, which you have the goodness to keep in deposit, I shall owe you infinite thanks, if you will send them, by the first safe opportunity, to the governor of Syra, who will be ordered to give you a receipt.

"I am also grateful to you, Sir, for the warm wishes you express for the happiness of Greece, and renew to you the assurance of my particular esteem.

The President,

J. A. CAPO D'ISTRIAS.

Nauplion, Feb. 8, 1831.

"In the absence of the Secretary of Government for Ecclesiastical Affairs and Public Education,

B. A. CAPO D'ISTRIAS."

"The President of Greece to Mr. Anderson."

"The letter, which you did me the honor to write me from Boston on the 8th of October 1830, has been forwarded to me through Mr. King; who has had the goodness to inform me that he holds at the disposal of government various articles, for which we are indebted to the generosity of the Greek Committee at New York.

"May your countrymen continue to furnish, as they have done hitherto, a generous assistance to our schools. Their bene-

factions will be productive of more extensive and useful results, in proportion as the institutions of public instruction in this country shall develop themselves, under the safeguards of order and tranquillity, (the benefits of which the country is now beginning to enjoy,) and under the influence of the happy disposition for study, which animates the Grecian youth.

"You were a witness of this yourself, Sir, when, nearly two years ago, you traversed various portions of the country, visiting the schools we had then been able to establish, in the midst of our general impoverishment.

"This state of poverty is very far from having ceased since that time.

"By the report of the Secretary of the government for public instruction, of which I have the pleasure of sending you a copy, you will see what progress the institutions committed to his care have made, as well with regard to their number, as their improvement. I cherish the hope, that this brief statement will merit your kind attention, and also that of the Society which takes such a lively interest in the regeneration of Greece. Please, Sir, to convey my grateful acknowledgments to that Society, and to the Committee at New York.

"I conclude by repeating to yourself the assurance of my particular esteem.

The President,

J. A. CAPO D'ISTRIAS.

Nauplion, Feb. 8 (20,) 1831.

"In the absence of the Secretary of Government for Ecclesiastical Affairs and Public Instruction,

V. A. CAPO D'ISTRIAS."

PROGRESS OF EDUCATION.

"Le Courrier de la Grèce," for Feb. 1 (13,) 1831, which accompanied the President's letter, contains a brief view of the schools of instruction in liberated Greece, from which the following table is compiled.

Provinces.	Schools for teaching Ancient Greek.	Scholars.	Lancasterian Schools.	Scholars.
Peloponnesus,	19	678	36	2,970
The Islands,	15	1,073	33	2,930
Western Greece, (on the continent,)	1	40	4	339
Eastern Greece, (ditto.)	1	40	3	407
Totals,	36	1,831	76	6,636

The number of Lancasterian schools in the spring of 1829, was 25; and, in the spring of 1830, it was 62, containing 5,418 scholars. These are all established under the auspices of

the government, and supported more or less at the public expense.—There are a few private schools of both kinds; and in the Peloponnesus, there are nearly 2,000 children taught to read on the *old method*, so called in distinction from the Lancasterian, or *new method*. In the old schools the books are in the ancient Greek, which, being nearly unintelligible to the youths, they learn to read, and that is nearly all. The habit, thus created, of reading without thought, is lamentably prevalent among the people of the east, and must be broken up before books will exert their proper influence. The Lancasterian schools, bringing in, as they do, new books in the vernacular tongue, and a new method of instruction, are a happy innovation and improvement in every point of view; and, should they prevail through the eastern world, will do much towards reviving the sleeping intellect.

At Ægina a central school has been established, containing 117 pupils, who are all instructed in the ancient Greek and the French languages, and in history and mathematics. Connected with this is a preparatory school, with 227 scholars. The orphan asylum, at Ægina, with which very many, if not almost all, of the children of these two schools are connected, contained, at the commencement of the present year, 407 boys, gathered from all parts of Greece.

In a monastery, beautifully situated on the island of Poros, an ecclesiastical seminary was founded last autumn, with two professors, and fifteen scholars. The ancient Greek, history, logic, rhetoric, and theology, are taught, with the canons of the church, the fathers, and the method of interpreting the scriptures.

At Nauplion there is a military school, containing sixty pupils.

Near the ancient ruins of Tiryns, on the plain of Argos, is a model-farm, on which are fifteen pupils, supported by government. Six are learning the art of printing in the printing-offices of government at Nauplion and Ægina. Sixty-five are training in the national marine; and twenty-four in various professions and trades at Nauplion, Hydra, Ægina, and Syra.

REMARKS UPON THE PROSPECTS OF EDUCATION IN GREECE.

THE prospects of Greece, ever since the standard of liberty was raised, ten years ago, have been in a state of constant, and often of rapid, change; yet, on the whole, they have been improving from that day to this. Not that this is true of them with respect to the popular apprehension, but such has been the fact. Greece was never so likely to be an independent and respectable state, as she is at this moment. In-

deed, so strongly is almost the whole territory fortified by nature—so abundantly is it furnished with water-power, and that easily and cheaply applied to use—so fertile are most of its vallies and plains in the necessities of life, and so admirably adapted is the whole country for pasturage—so without a parallel is its situation for commerce, and so numerous must commercial inducements and opportunities become to the people, who are industrious on land, and enterprising at sea;—that, let their independence only be fairly established, and they can hardly fail of taking a respectable rank in the great community of nations. There is such a quickness and perspicacity, too, in the national mind, and such an ardent curiosity, which every traveller acknowledges, and such a thirst for knowledge, evinced in the history of the educated portion of the Greeks from the year 1800 to 1821, when they burst the chains of Turkish slavery—that we cannot doubt the prevalence of learning again in Greece. Let the country only be free, and wealth will flow in among the people, whatever shall be their form of government; and those Greeks, who so liberally patronised schools for Grecian youth, and the works of Grecian genius, during their national slavery, and in the face of every discouragement, may be expected to abound in such acts, when urged onward to literary eminence by a more powerful array of motives, than ever operated upon any other people.

The French nation is, at this time, exerting a considerable influence in modifying the systems of education in Greece, and that country seems to be destined to exert a still greater influence. This is owing in part to the interest which the French nation has taken in the affairs of Greece. French troops liberated the Peloponnesus from the Egyptian army, which was covering it with desolation. A French scientific corps lately explored the antiquities, the geography, and the resources of the country; and Frenchmen being among the Greeks in great numbers, and always ready to impart their knowledge and render assistance, the effect, in the forming period of the national institutions, could not fail to be great. This influence is increased, and will be continued, by the fact, that a knowledge of the French language is regarded by the Greeks as an essential part of a liberal education. This opens a channel from the fountain of French literature into Greece, and the Greeks are in danger of being flooded with French infidelity. French books will be more likely to be translated by Greeks, than any others. French school-books are believed to be the only ones, of which the Greek government has ordered translations to be made. The "Manual

of Mutual Instruction," which the government of Greece has made the exclusive rule of Lancasterian schools, is a French work, by Sarisin; and the Greeks plead the example of the French in suspending a picture of the Savior in the schools for the adoration of the pupils. In this point of view, as in many others, the late revolution in France is a cheering event. Whatever is now done in France to promote free and pure institutions, must exert some influence in Greece.

The determination of the Greek government to introduce pictures and idolatrous prayers into all the Lancasterian schools patronised from its treasury, as evinced in the communications of Doct. Korcek and Mr. Jetter, (see number for July, p. 219,) is much to be deplored. One is ready to attribute this, not to the free choice of the present enlightened head of the government, but to the force of circumstances, which may have given the priesthood an undue influence in the councils of state. The revolution in France, the alienation of England, and the wars of Russia, can have left the President of Greece but a very feeble guarantee of his power from without; and it is natural to suppose that, in such circumstances, with a strong party against him in his own country, he might not think it practicable to resist the prejudice and importunity of an ignorant and bigoted, and at the same time influential, clergy. However this may be, such a construction is demanded by a proper regard for candor. And yet, with every allowance, probably nothing has been more injurious to the reputation of the Greek government in this country, than this engrafting of idolatry upon the system of national instruction, and making it binding by law upon every teacher of every Lancasterian school. Being not less at variance with the principles of freedom, than it is with those of religion, its speedy abrogation may with some reason be anticipated.

Meanwhile the existence of such a law in reference to the Lancasterian schools belonging to the government, is no sufficient reason for discouragement, nor for abandoning the field. Mr. King certainly does not so regard it. He is earnest in the request, that he may have an associate from the Board; and Mr. Temple was never so much encouraged, in respect to the usefulness of the Greek press, as when he last wrote.

It is proposed, by the Prudential Committee, to furnish Mr. King with an associate very soon, who shall assist him in his plans and efforts to diffuse useful knowledge among the Greek people.

Malta.

SCHOOL-BOOKS IN MODERN GREEK.

UNDER date of May 31st, Mr. Temple writes thus—speaking first of a shipment from this country of 5,000 copies of the Alphabetarion, of which, it will be remembered, an edition of 15,000 was printed at Andover.

I am very glad of the arrival of the spelling-books. I have had an application, some months since, from Constantinople, for 3,000 of them, and from Mr. King, for 1,000. So you see this supply will soon be gone. We have printed, and are printing, the lives of Joseph, Abraham, Moses, Samuel, Esther, and Daniel; and I am now busily employed in preparing a book to be entitled, a selection of the most important events and narratives recorded in the Old Testament, for the use of schools in Greece. All these books, I am quite confident, will be popular; and if so, they can hardly fail to be useful. We have Peter Parley's Geography translated; but I have not put it to press, because we want the cuts for it. There could scarcely be a better book on this subject for Greece, if we had all the cuts for the costumes of the different nations. I perceive that this little book has passed through seven editions in one year in the United States of America, and it well deserves its good reputation. Will not the Board, or some friend, procure for us all those cuts? If Mr. Peter Parley, (I know not who he is,) would make a donation of them, I should feel peculiarly happy in introducing him to more than 20,000 youths in the Greek nation, who would not fail to cherish for him more than ordinary *ἀγάπη*, or reverence and gratitude.

The author of this geography has generously offered to make a donation of the cuts and plates for the use of the press at Malta, and they will shortly be transmitted to Mr. Temple.

Constantinople.

COMMENCEMENT OF A NEW STATION.

IN the early part of the present year, the Prudential Committee forwarded instructions to Mr. Goodell to commence a new station at Constantinople, in order that he might have the advantage of frequent personal intercourse with the Armenians residing in that city, and with others who resort to it from various parts of Asia.

Mr. Goodell received the letter on the 26th of April, and the next day began to make preparations for leaving Malta. He sailed on the

21st of May, with his family, in the Baian, capt. Smith, for Constantinople, by way of Smyrna.

"The disposition, which the Prudential Committee propose to make of our number," he says, "appears wise and judicious."—"I had commenced the revision of Carabet's translation of the Old Testament by the Hebrew. I shall take with me what he has completed, and pursue the revision at Constantinople."—"I feel," he adds, "and sometimes very deeply, that if I am ever to make sacrifices for Him, who has done and suffered so much for us, I have no time to lose. I must be up and doing. The night cometh—it will come certainly—it may come suddenly."

After the preceding was in type, a letter was received from Mr. Goodell, dated Smyrna, May 31st, stating his arrival in that place on the 29th.

We passed—he says—near the island of Tenos. As the sea was very smooth, I went on shore, though it was about midnight, and saw Mrs. Hill a few minutes. All the brethren had been gone several weeks at Athens, but were expected back to Tenos every hour. I have learnt at this place [Smyrna,] that Mr. King has opened a school at Athens, containing a hundred children, that he was about opening another, and that all the three families were making arrangements to remove to that city.

We find much alarm here on account of the plague, several cases of which have recently occurred. Mr. Brewer's schools are in consequence suspended. I have been on shore two or three times, and have been kindly received by all our friends who are in the place; but our intercourse is much interrupted in consequence of the plague.

Mr. Goodell expected to sail the next day, in the Baian, for Constantinople.

The letter was addressed to Mr. Evarts, who had, some days before, been removed to his everlasting rest; and proceeds as follows:

We trust, dear Sir, that your health has been benefitted by your voyage, and that your life will long be preserved. For ourselves, we feel thankful that we were permitted to enjoy so long a season of quiet and comfort at Malta, for our own good and the good of our children; and we feel thankful that we have health and spirits and opportunity again to go forth to these dark regions beyond. The Lord make us faithful and useful, and give us such refreshings as you are enjoying in America.

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RETURN OF MESSRS. SMITH AND DWIGHT.

It is with no ordinary interest, that intelligence is now communicated of the safe return of Messrs. Smith and Dwight to Constantinople, from their long and important, but hazardous tour among the Armenians of the Caucasian regions. Just about a year had elapsed since they left Constantinople on their way to the east. Their return was on the 25th of May.—The following letter has been received from Mr. Smith, written the day after his arrival.

My dear brother—As the post is leaving for Smyrna, I seize a moment to inform you of our safe arrival at this place, knowing that you will participate in the extreme pleasure we feel in finding ourselves again so near our friends. We left Tebreez, in Persia, on the 8th of April, and have come by way of Bayazid, Erzeroom, and Trebizonde; and have the greatest reason to be thankful to God, that we have been preserved through so long a journey, attended, as it has been, by so many exposures to rain, and snow, and the inhospitality of the Kurds, who inhabit a part of the region through which we passed.

We were prevented from returning by way of Syria, according to our original design, by the disturbed state of the pashalic of Bagdad, through which we should have been obliged to pass. We had contemplated that part of our journey with much interest, from the hope of visiting a large body of Nestorians in the vicinity of Mosul. But we obtained very satisfactory information, while in Persia, that a great part of them, together with the patriarch of El Koosh, have been for many years united to the papal church. We are, therefore, the less disappointed in not having been able to complete our design, though very sorry to receive so bad a piece of intelligence.

Before leaving Tebreez, we made a very interesting visit to a body of Nestorians in the province of Roomia, and had interviews with four of their bishops. The result of this visit, as well as of our inquiries among the Arminians, we hope to lay before the Committee soon after our arrival at Malta.

Cherokees.

FURTHER PROCEEDINGS AGAINST THE MISSIONARIES.

THE statements contained in the last number, respecting the oppressive treatment, to which the missionaries among the Cherokees are at this time subjected, brought the history of the case down to the arrest of Mr. Thompson, on the 23d of June, and the departure of Dr. Butler

for the head quarters of the Georgia guard, to surrender himself a prisoner, according to his promise. This history, presenting scenes altogether unlike any thing ever before witnessed in this country, or, it is believed, in any other protestant country, will now be resumed.

Mr. Thompson, writing under date of July 1st, after having mentioned the circumstances of his arrest, June 23d, as given by Miss Fuller, at p. 253, proceeds—

I was conducted on foot to the house of major Dawson, where colonel Nelson had lodged during the night, about two and a half miles distant from the mission. When I arrived I inquired as to the ground of my arrest. His reply was, "I have found you here, and that is a sufficient ground." I requested the privilege of riding my own horse to head quarters, assigning as a particular reason, a degree of indisposition which I had felt for more than a week. He replied that he should treat me as a prisoner, and that when I became fatigued with walking, I might ride in the baggage wagon. The day was spent at major Dawson's. During the whole of which I was closely guarded. At night major D. became security for my appearance the next morning, which favor relieved me from lying in chains, as I suppose, during the night.

July. 24. At eight o'clock this morning we commenced our march for head quarters, distant fifty miles. Two others, one white man and one Cherokee, were fellow prisoners with me. We were put under the command of a corporal and four privates. At first I was compelled to walk about six miles, and during the day nearly as far besides. Care was always taken to have the prisoners seen walking, when coming to, and leaving stopping places. But there was little to choose between walking and riding. For when in the wagon we had for our seats cooking vessels, sacks of bacon and meal, saddle-bags, blankets, &c., of which the greater part, as well as the sides of the wagon, were besmeared with grease and filth. For companions I had the three species of the human family, black, red, and white. They indulged freely in the use of whiskey; while oaths and cursing, and language which cannot be named by me, pained my ear almost incessantly.

A little before sunset we arrived at our lodging place for the night. Owing to the fatigue of the day, and having been somewhat unwell before, by this time I was greatly afflicted with a pain in my head, which was attended with considerable fever. Very soon, notwithstanding, chains were produced, and the prisoners directed to sit together. As I was indisposed, I requested the privilege of lying down before the chains were put on me. My request

was granted and the woman of the house kindly furnished me with a good bed. The chain was attached to my right ankle, and extended to one which confined the other prisoners together. After a few minutes col. Nelson, who had taken a different route, rode up, and gave orders, as I presume, to release me from chains on account of my ill health. At a late hour I obtained some rest, and in the morning felt somewhat better.

25. When we commenced our march this morning, the prisoners were ordered into the baggage wagon. We had twenty-two miles to ride. Both our driver and road were literally rough, and our passage consequently rough.

At two o'clock, P. M., we came in sight of the camp. The prisoners were directed to walk, and the guard to march in close order. Before the wagon rode two of the guard; immediately behind were the prisoners; while the remaining part of the company brought up the rear. As we approached the camp, the massy gates leading into the yard were opened by the sentinel within, and with all due formality the wagon, prisoners, and guard moved onward, passing in front of the quarters of col. Sanford, col. Nelson, and those of all the privates, when we found ourselves at the jail. A halt was made. The door was unlocked; and with peculiar emphasis it was said to the prisoners, "This is your house." We entered. The door was locked, and I began to survey the mansion to which I had been conducted with so much military display. But soon a messenger at the door turns the key and announces that col. Sanford wished to see me at his quarters. With him I had a few moments conversation, and he then said that I was at liberty to go where I pleased. No intimation was given either that I would be detained there, or delivered over to the civil authority. No particular inquiries were made as to the fact, whether my residence had been legally removed. A few complaints merely were made as to the freedom which I had used in conversation with certain Georgians, and some general denunciation of missionaries.

Thus I had been dragged fifty miles from the place appointed for preaching, and set at liberty 90 miles from my family, with the privilege of going where I pleased. I might walk home, or hire a horse, or resort to any other course which I might choose. Not the least apology was given for putting me to all this inconvenience. I am not disposed to comment upon a transaction so strange. You have the facts before you. The object was unquestionably to put me to inconvenience and trouble. But what has Georgia gained? I have conceded no point to which I held before. Col. Nelson, when I was first arrested, told me that I could not be permitted to itinerate in Georgia. I was glad

to hear this, because here is the ground on which I am willing to meet him. And I am determined to disregard all prohibitions, so far as this point is concerned. I can look at this; free from all extraneous considerations, and feel that the opposition which I here meet is persecution against the church.

Dr. Butler left Haweis on the 8th of June, as was intimated at p. 252. Under date of June 20th, he gives the following account of his arrival at the head quarters of the guard, and his interview with the commander.

I arrived at head quarters on Friday, the first. Col. Sanford told me I might have considered the letters I received as absolving me from the promise made by me when previously arrested. I told him I did not consider them so, for there was no reference made in them to my former arrest, and that I was under a moral obligation to fulfil my engagement. He said there was no need of descending to so metaphysical points; but that he was glad to see me so scrupulous, and that he would also be glad to see me equally scrupulous on other points. He was highly displeased with the course some missionaries were taking. He accused missionaries and Christians as being guilty of nearly all the evils existing in the world; and called them political fire-brands, who were sending their baneful influence through the United States. He said, also, that they were engaged in a systematic plan to unite church and state; and many other things equally ridiculous. I expected for an hour, whilst engaged in conversation, that he would order me to be arrested, as the ten days allowed for my removal had already expired. Indeed he once said, "As you are here you may as well stay." Very well, sir, I replied, it will be just as you say. He endeavored for some time to induce me to promise to remove my family from the disputed territory; but I told him positively that I would make no such engagement. He enquired particularly respecting Mrs. Butler's health; and, if asked, would probably say, that it was on her account, and through kindness to me, and in hopes that I would finally consent to remove, that he suffered me to return home. The permission was, however, voluntary in him. I did not request it.

In the course of his conversation with me, col. Sanford said that the missionaries could make such arrangements as they pleased for their families, but that if they continued where they were, he would shortly turn them and their effects into the highway, and put very different families into their dwellings; and added, that it would probably be better for missionaries and Christians to wander in the mountains and caves of the earth, clad in sheep-skins and goat-skins, as they did of old; and that

this would probably produce an increase of piety. He told me that if I did not get out of the way, he would arrest me again in a few days. With our present feelings, Mr. Worcester and myself, and our families, will remain until removed by force, unless we receive different advice from the Committee. Should my family be turned out of the house, they will be comfortably accommodated at the nearest neighbors until they can be removed to some other station. When arrested, I shall doubtless have to walk eighty or an hundred miles, and perhaps shall be hand-cuffed, or have a chain around my neck.

It is impossible not to remark on the extreme want of dignity, which characterised the language and conduct of the commander of the guard at this interview. If Dr. Butler had incurred the penalty of the law, why did not the officer arrest him, without adding insult and abuse to the terror of imprisonment? If he was unwilling to pursue rigorously the course marked out by the law, and wished to advise him as a friend to change his course and avoid the penalty, why did he not do it, in a serious and manly manner, without villifying Christians and missionaries?

Mr. Worcester was arrested on the 7th of July, as is learned from letters of that date. Dr. Butler was arrested by the same party as was also Mr. Trott and Mr. M'Leod, of the Methodist mission, all of whom were carried to the head quarters of the guard. Mr. M'Leod, it is understood, was subsequently released.

These transactions present a new scene in the history of the United States. It yet remains to be seen in what light our citizens will view it, and what feelings they will express. Heretofore, when they have seen men seized, tried, convicted, and imprisoned, they have seen them to be the intemperate and profane, the fraudulent, riotous, and frequenters of the haunts of dissipation and crime; they have seen them taken for their deeds of dishonesty and outrage, and made to bear the penalty of the law, with the full approbation of the whole intelligent and virtuous part of the community. Now they witness a new scene. They behold men of highly cultivated minds, men of irreproachable moral and religious character, citizens pursuing lawful occupations in a peaceable manner, charged with no crime but that of being found occupying their own houses and lands, where they had gone with the express approbation of the government of the United States; Christian ministers, entirely unimpeached, who would be admitted to every pulpit of their own denomination throughout the United States;—such men our citizens now see dragged from their schools,

their pulpits, and their ministrations at the Lord's table, chained one to another, like felons of the first order, and hurried before a criminal court and to prison. Our citizens have been accustomed to see offenders against the laws arrested by civil officers, acting in obedience to the warrant of a civil magistrate; but now they see armed soldiers, without any civil precept, scouring the country, arresting whom they please, detaining them as long as they please, and releasing them when and where they please. Our citizens have been accustomed to see persons that were under arrest, especially before their condemnation, treated with great humanity, subjected to no unnecessary confinement or hardship, borne down with no insult or abuse; but now they see those who make no attempt to resist or escape, loaded with irons, forced to travel great distances on foot, vilified, reproached, and threatened by their captors. Such scenes as these are strange and unexpected in this country. They are so strange, that, perhaps, our citizens cannot believe that they exist. But they are actually witnessed at the present time; and the missionaries which the churches have sent forth to the unevangelized, are the sufferers. They bring fresh to mind the prosecution and imprisonment of the nonconformists in the days of Charles, and the cruel vexations experienced by the Waldenses under the duke of Savoy.

Choctaws.

EXTRACTS FROM A COMMUNICATION FROM
MR. KINGSBURY, DATED APRIL 6, 1831.

*Petition of the Choctaws for Missionaries to
accompany them to their New Country.*

THE circumstances under which the following petition of col. Folsom, and many of the people of his district, was drawn up and presented, are stated below.

We had an interesting meeting at Mayhew on Saturday, Sabbath, and Monday, the 19th, 20th, and 21st of March. Col. Folsom was present, and more than 200 of the natives, old and young. The forenoon of Saturday was occupied in the examination of the schools. The evidence of improvement exhibited by the scholars appeared to give universal satisfaction. The afternoon of Saturday and the Sabbath were devoted to religious exercises. The holy sacrament of the Lord's supper was administered, and one person was admitted to the fellowship of the church on examination.

During the meeting, an address to the missionaries was drawn up by col. Fol-

som, on behalf of the members of the church, and signed by the leading members present. At the close of this meeting, col. Folsom delivered a talk to the missionaries, in which he spoke more at large on the topics mentioned in the written address. He requested that at least one or two missionaries might go with them to their new home.

This talk was replied to by myself. I brought into view the present situation of the mission, its embarrassments, and what it was that had occasioned them. I also stated our attachment to the Choctaws, and that wherever they might go, they would have our best wishes; and I gave it as my opinion, that one or two missionaries would be permitted to accompany them.

It seemed desirable, that the little flock that has been gathered into the fold of Christ should have some ground of hope that they would not be entirely deserted by the under shepherds. The thought of this would greatly add to their other afflictions. The members of the church generally, and many others, never appeared more affectionate, or more sensible of the benefits they have received from the missionaries, than at the present time. I trust that the Committee, notwithstanding all discouragements, will not abandon this people in their present perilous and distressing situation. On whomsoever else the blame of disinheriting them may fall, the common people are clear; they have ever been opposed to a removal.

The petition, or address, was made at a time of very great trial. Although the Choctaw chiefs had agreed to certain articles of a treaty, under the impression that they must leave their present country, or submit to the laws of the state of Mississippi, and all the consequent evils; yet it was a prevailing opinion, almost universal among the common people, that the treaty would not be ratified. They knew that the great mass of the Choctaws were opposed to selling their country; that their wishes had not been consulted; and that the assent of many who were regarded as having agreed to the treaty, had been obtained by misrepresentation and deception. They knew, also, that they owned their country, and had a right, by solemn treaties, as well as by immemorial possession and usage, to hold it independent and unmolested, under laws of their own making, and rulers of their own choosing. They could not, therefore, believe that those, from whom they had been accustomed to look for just and kind treatment, would do any thing so unjust and oppressive, as to approve and bind upon them a treaty, which took their country from them without their consent. They could not realize

that an evil so great as banishment from their own beloved land and homes, and removal to a distant wilderness, could befall them. But when the news arrived, that the treaty was actually ratified, and that they must all find new homes within two years; gloom and despondence prevailed through the nation. The Christian party, and especially the members of the churches, felt the calamity most deeply. They thought of the breaking up of their meetings, and schools, and Christian neighborhoods, and the separation from the missionaries and teachers, the value of whose labors for themselves and their children they had begun to appreciate.

Assembled together immediately after receiving this mournful intelligence; having examined their schools, and sat together around the table of their Lord and Savior; and while reflecting on the privileges which they must soon leave, and the unknown hardships and privations they must soon encounter, they drew up and presented this address.

To the missionaries of the American Board of Commissioners for Foreign Missions.

Friends and Brothers—Good many years ago you came in our nation, and said you come among them in order to teach the children of the Choctaw people. Our people rejoiced to have you teach their children, and were glad to embrace the opportunity. You told us that you had a beloved book, which tells about great Jehovah. The talk from this book we have not heard as we ought to have done. But good Spirit, who is the maker and head of all things, has been pleased to open the ears of many of our people to hear the words of this good book. You know all about—we need not make many words about it. But we will appeal to what is known to yourselves of our attachment to the schools among us, and more particularly the word which this good book teaches us to walk upright before God and man. Also there has been much done for us to have books put in our hand, that many of our people can learn to read in their own language.

Friends and brothers, we can multiply words, and say much on many advantages that we have received. But we will stop, and ask our hearts, who has done these things for us whereof we are glad?

Friends and brothers, when you came among us, good many years ago, you found us no school—no gospel—no songs of praise to Jehovah was heard.

Friends and brothers, we will give glory and praise to Jehovah in sending some here to teach us the way of life. It is you our dearest friends, whom the Savior of sinners has been pleased in his own goodness to make you an instrument in his hand of what has been done for us.

Friends and brothers, therefore you see our situation. We are exceedingly tried. We have just heard of the ratification of the Choctaw treaty. Our doom is sealed. There are no other course for us, but to turn our faces to our new homes, toward the setting of the sun. Our rulers have assured us on many accounts it will be best to make preparation to remove next fall; and as many as can get off, it will be done.

Brothers, therefore we claim it as our privilege, as members of the church here, and also we have the full assurance of approval of our head men generally—that we humbly request the American Board of Commissioners for Foreign Missions, to send us many of the preachers to go with us. Those who are here, we would be glad to have them go with us to our new homes. We would offer the same protection and friendship as we have done here. You see us, how we are situated. Unless you do something for us more beyond the great river Mississippi, we shall be in a distressed situation.

We humbly ask the prayers of the churches generally, and particularly the church which we stand in relation to, (the Presbyterian church.) We need their prayers, and help from them, as we are about to return to the wild woods.

We are your friends and brothers in Christ.

The following letters, addressed to one of the missionaries who was about to leave the nation for a few months, show with what resignation the pious Choctaws bear their calamities, how highly they value their Christian knowledge and hopes, and how constantly they keep their eye on heaven, as a place of holy rest from the anxieties and troubles of this sinful world. That gospel is worthy of all acceptance that can, in such a period of trial, excite such thoughts and feelings, and such hopes, in those who were, a few years ago, stupid and debased heathen. The change in its aspect and in its fruits is almost inconceivable. To have been the instruments of opening to some hundreds of the Choctaws, in this season of distress, such sources of support and consolation; of implanting such a spirit in them; giving to them such a fortitude for bearing calamity; and of pointing them, amidst the uncertainty and suffering of this world, to a permanent rest in heaven, must be deemed by the missionaries an ample reward for all their labors.

A young native, who is a member of the church, writes thus to one of the missionaries:—

Do pray to our Heavenly Father for me. I am a sinner—have a wicked heart; therefore perhaps my white brother will remember and pray for me. If we go over

the river, oh that he would go with us. Though our land is gone—as to our souls, they are not gone. If we get to our Heavenly Father's country, we shall be happy.

Another writes as follows—

O my brother, though the people say that our land is gone, it is nothing to me. The good land above—heaven—that good resting place, is reserved for me. This I continually think of. I may perhaps go over the Mississippi—but do not know. I may first get to heaven—I do not know. I want you to pray that Jesus would have mercy on me, and I will also pray to our Father above. Jesus is altogether good. Jesus is our Savior. Thinking of this, I greatly rejoice.

A third thus expresses himself—

O my beloved friend, I will tell you my mind. Formerly I did not know my Father above. I lived without a knowledge of the way of life. Notwithstanding this was the case, my Father above designed that I should know him; and now, as I do know him, I greatly rejoice. Though I have in some way to die, yet if I have been true to my heavenly Father, I shall be happy. Meditating on this, I humbly pray to him continually. O my beloved friend, this short talk I salute you with from my very heart, O my brother.

From another—

As the gospel has come into my heart I am happy. Although I leave my country and go away, my mind is to follow my Lord Jesus Christ wholly. If I break off from my Savior, sorrow will come upon me. Believing this and standing before Jesus Christ (or in his presence) I write to you. It will be long before we see each other; but our separation will not be eternal. Sometime we shall be seeing each other at the right hand of Jehovah our beloved Father.

Another of the natives, who had enjoyed the advantages of an English education, uses the following language—

O remember this poor people while you are gone, and pray for them. Pray that believers may be strengthened in faith to go on their way to heaven; and pray that unbelievers may be brought into the kingdom of Christ. We rejoice to think you intend coming back and going with the Choctaws over the Mississippi river to preach to them. O may God have mercy on this poor people, and bless them abundantly with the riches of his grace. Remember poor us before a throne of grace. Pray continually for us, for we need the prayers of good people. Farewell.

Your Friend and Brother.

Creeks.

LETTER OF MR. VAILL, DATED AT UNION.

Statements relative to their Number and Condition.

A portion of the Creeks removed from their country, lying between the states of Georgia and Alabama, about the beginning of the year 1827. These have been followed by other parties since, till the number of emigrants now amounts to between 2,500 and 3,000. Their settlement is near the junction of Arkansas and Verdigris rivers. Mr. Vaill remarks under date of January 10th—

They are settled quite compactly, extending twelve or fifteen miles up the Arkansas and Verdigris rivers. The country intervening is one continued village, as thickly settled as some of the smaller parishes in New England, having some neighborhoods more dense than others. The people are strictly agricultural, and in many parts just as near to each other as their farms will admit. In almost any part of the settlement fifty children may be collected within a circle whose circumference is two miles from a given centre. The country assigned to the Creeks is not yet marked off definitely; but the settlement which has been begun, it is hoped will be permanent, and growing.

The mass of the people are desirous of a school. This is evident from their repeated applications to us to take their children to the school at Union. Had we taken all that have been offered, we should have had a very large school at this time. Probably no children in any nation ever learned more rapidly than the Creek boys and girls under our care.

All the people seem desirous to have a preacher sent among them—the good people that they may be edified and comforted, and the wicked that the poor illiterate blacks may be stopped in their exhortations, and that some one may preach among them, who has, as they express it, a heap of sense.

Formation and Increase of a Creek Church.

Statements were made in the last volume of this work, pp. 285—7, respecting the number and character of the Creek scholars in the school at Union; and also respecting the attention to religious instruction which prevailed in their settlement, under the preaching and pastoral labors of Messrs. Vaill and Montgomery, in connection with those of one or two pious and intelligent Creek young men. The meetings were generally attended by nearly 200 per-

sons, and at some periods the number of persons specially impressed by religious truth was supposed to amount to 100; half of whom, it was hoped were truly pious.

On the 12th of last September, a church was organized, consisting of thirty members, Indians and blacks, twenty-five of whom were baptised. The others had been members of some church previously, principally of the Baptist and Methodist churches, while missions from those denominations were in operation among them before their removal.

At the meeting of the missionaries of the Board west of the Mississippi, last October, they determined to visit all Osage and Creek villages, aiming to preach the gospel to the whole people, if they could get access to them. Under date of April 26, Mr. Vail gives the following account of their visit to the Creeks.

According to our resolution, Mr. Dodge and Mr. Washburn came to this place, and on Friday, the first day of April, we commenced our march for the Creek nation. Our course lay west of south, through the open prairie to the crossing of the Verdigris, eighteen miles from Union, and eight or ten above the Creek agency. Then, by riding about six miles further, we came near to the place of meeting, where we put up for the night. We found John Davis, who had been dangerously ill, still feeble, and unable to aid our labors. But his heart appeared to be filled with love and peace. It was pleasant to meet with this brother in Christ, though in affliction—this converted Creek, so devoted, so humble, so steadfast. He belongs to the Baptist church, and is now supported as a catechist and exhorter by the Baptist Board of Foreign Missions. He commenced this service about two months ago, and should his life and health be spared, he promises to be very useful to his people. Oh! what a monument of grace have we in this youth.

On Saturday the people began to collect at their old meeting ground, which they had enlarged by cutting down additional sapplings for seats. We continued religious exercises till ten o'clock in the evening, and closed by inviting those who were desirous of our prayers to come forward. Twenty or more came and fell on their knees. After several prayers we advised them not to continue their praying and singing through the night, as they had been used to do, but to get sleep, and be prepared for the services of the coming Sabbath.

The next morning was occupied till the hour of meeting in examining those that came forward as candidates for communion. Mr. Dodge and Mr. Washburn expressed their surprise at the satisfactoriness of the evidence they exhibited. We

all said and felt, This is the Lord's doings and it is marvellous in our eyes. The Spirit of the Lord is at work among the Creeks. There has been something like a continued revival among them of more than two years standing. The number baptised and received to the communion was fifteen; ten of whom were Creeks and five blacks. While presenting the confession of faith, when we came to this clause, "You believe that Jesus Christ died on the cross for your sins," &c., tears flowed plentifully, and sobbing was heard, confirming the expressions which they had just given verbally, that their hope rested in this bleeding Friend. The number of this church is now forty-six.—There was quite a number more who had a desire to join, whom we had not time to examine, or who we thought had better wait.

The Sabbath proved to be cold and rainy. We opened our morning exercises in the rain, and continued till Mr. Dodge had finished the first prayer, and it was interpreted. And even then many were for continuing the service in the rain; but fearing some would take cold who were thinly clad, we suspended the worship for one hour, and they resorted to their fires. Though they had no tents, yet scarcely any left the ground. When we found that the rain continued, we resorted to a couple of small cabins, and proceeded with our duties. In these cabins we were so crowded that we were compelled to receive the communion standing, and hold the elements in our hands, having no communion board but the birches where our saddles and baggage were laid; yet the Lord granted us a sweet banquet with his lowly followers among the Creeks. Oh what will it be above! Had the weather favored, a much larger number of persons would no doubt have been present on the Sabbath, but as it was we had reason to thank God, and go on our way rejoicing, for all the things the Lord has done to build up his own kingdom, and gather in many precious souls among this people. On Monday morning we left the Creek country with gladdened and revived spirits; and returning to Union, related at the monthly concert for prayer the encouraging things which we had witnessed.

Osages.

EXTRACTS FROM LETTERS OF MESSRS.
DODGE AND VAIL.

Labors of Mr. Dodge at Boudinot.

AT p. 46, it was mentioned that Mr. Dodge, formerly residing at the station at Harmony, had commenced a new station near one of the principal Osage villages, for the purpose of obtaining more free and regular access to the pro-

ple, in the way of preaching to them the gospel. Under date of March 12th, he remarks respecting his labors and the effects of them—

Since the first of January I have for the most part held worship at White Hair's Town, on Sabbath morning, and at the station in the afternoon. I have also endeavored to embrace opportunities to converse with the people respecting the concerns of their souls. Numbers appear to hear with attention, but I know of none who are evidently affected with a sense of the evil of sin, or who manifest a real desire to flee from it. I cannot say this field is ripe for the harvest. It appears more like a wilderness, which calls for much labor to clear away the rubbish. Very little has yet been done in breaking up the fallow ground and sowing the seed. However there is some evidence that the little seed which has been scattered here has fastened important ideas on the minds of some individuals. As a specimen of this I will mention one person with whom I conversed in the following manner. Who made the world, the trees, the cattle? He replied, "God made all these things." How many Gods are there? "One only." Where is God? "He is above." Is he not here? "Yes, he is every where." Did you ever see God? "No, I wish I could." Where did you hear these things? "From the missionaries." Do you attend preaching? "Yes, I always attend, and I hear what is said." He related several things he had heard, among the rest that it was bad to go to war, and he said he intended to go no more. This man I did not recognize as a hearer: so there is encouragement to sow the seed. We know not who, nor how many may be benefitted by it. May our faith be strengthened and our love to the souls which are shrouded in thick darkness be abundantly increased. Oh that the Lord would at least gather some trophies from the midst of this people to constitute a part of that blood-washed throng which shall finally surround the throne of God on high.

Disposition to engage in Agricultural Pursuits.

THE small bands of Osages which came out from their villages, abandoning, to a considerable extent, their wandering, predatory mode of life, and settled down at Hopesfield and near Harmony, have often been noticed. Mr. Dodge, writing under date of June 1st, makes the following encouraging statement.

About the middle of April, the chiefs of the little band who formerly resided near Harmony, sent an express to have me visit them. I accordingly called at their town soon after, when they informed me that they wished to become like white

men and go to farming; but they had no means, and they wished me to assist them in getting tools, and show them how to use them. I informed them that I should take a pleasure in assisting them all in my power, if they would actually go to work. I enquired who of them would have their names set down as farmers. They said they would consult together and let me know in two days. Accordingly on the second day they came, and thirty-two had their names set down as farmers. It being so late, nothing of any amount could be done the present season; but they seem determined to apply themselves the next year. What they will do remains to be seen. They appear friendly, and I have repeatedly visited them since, on the Sabbath and on other days. Some of their women and children attend meeting, and in this respect they are in advance of the other towns. My labors during the last quarter have been spent principally at this town and White Hair's.

There is no special attention to the gospel among this people, though some of them seem to hear seriously. I cannot but hope that they are increasing in Christian knowledge. Still the great mass of the people are wholly absorbed in their heathen rites and ceremonies, their vain amusements, and their expeditions for war or hunting. When their course will be changed, or whether it ever will be, the great Head of the Church only knows. May the prayers of God's people be offered in their behalf.

Preaching Tour among the Osage Villages.

Immediately subsequent to their visit to the Creeks, mentioned in the preceding article, Messrs. Dodge, Vaill, and Washburn, started on a tour, with the intention of visiting all the Osage villages and preaching the gospel to the people. Such a tour had never been performed before. Under date of May 10th, Mr. Vaill writes—

Wednesday we rode to Clermont's Village, distant from Union twenty-five miles, a little north of west. Thursday we did what we could to collect the people, and gained some small audiences; but we found them much indisposed, especially the chief, young Clermont, who evidently strove to keep us from preaching to his people. And on Friday, finding it impossible to rally them again, we returned to Union, feeling that we had gone as far as we were able in communicating the gospel to the people of that village, but with small hope of success from this effort. They appeared wild and agitated, as though we had come to call them to account for some misdemeanors. Their depredations on their friendly neighbors in stealing horses and killing stock have been much

greater of late than during any former season. And truly they are in a pitiable situation. Had they not made pretty free use of their neighbors hogs, and cattle during the six weeks of excessive cold, which the last winter brought along, some of them at least must have starved. They strove to occupy the time, allotted for preaching in making complaints. They professed great dissatisfaction at the proceedings of the mission. But it was not hard to answer these objections, as every thing they said, proceeded from envy, and nothing from fact or reason.

On Saturday we proceeded to New Hopefield, about thirty miles north of Union, on the Neosho. Here we had more satisfaction, as we in turn addressed the settlers on the concerns of their souls, nearly all of whom were assembled both morning and evening. After these exercises were concluded, brother Washburn preached to the missionaries present. On Monday we rode to the La Bett, forty miles. On Tuesday reached Boudinot, the new station lately built by Mr. Dodge on the north of the Neosho, thirty miles from the crossing of the La Bett. On Wednesday we commenced preaching at one of White Hair's villages on the south side of the Neosho, two miles from Boudinot. Here a goodly number assembled at White Hair's house. The chief himself was, however, absent. The reason was not rendered, unless it was, as he left word with his wife, to hunt some venison. It might have been for ought we know to feed the missionaries whom he expected. Continued our exercises at this village till Thursday noon. On Friday opened our services in Wasooches' town, sixteen miles above, and at the other villages of White Hair's people, still on the same side of the river. Here we had the countenance of Mr. Choctau, the agent of the United States government, who himself attended us through the exercises, having first stated to them that we had come among them to preach the gospel for their benefit, and desired them to listen to what we might say. The next day we found more difficulty in collecting the people, they having a religious ceremony of their own, which commanded their attention. Finding the crier did not succeed, I went forth myself, and invited in as many as I found. There was quite an assembly of young people and boys. I told them that, as they had listened to my call, I would speak to them in particular, and they gave a favorable attention while I exhorted them to remember their Creator.

Thus we closed our opportunity here, and in the afternoon rode on to the Little Osages, called also, Walk-in-Rain's village. This village is probably larger than either of White Hair's, but not so large as Clermont's. It is situated ten miles farther up the Neosho, on a gentle eminence,

in the open prairie, commanding a vast prospect. Here we spent the third Sabbath of our tour, and preached at least four times to a much more attentive audience than before. There was something significant in their very countenances, and their sensibility in several instances was quite remarkable. We left the place on Monday morning thankful that we had been able to carry the gospel in this tour to the remotest villages of the Osages. We returned to the residence of the agent, fifteen miles south of the Little Osages, between the two villages of White Hair. After dinner we called together the people of his neighborhood. Americans, French, Negroes, and Osages, to the number of fifty or sixty, and one of us addressed them in English and another through an interpreter.

This closed the duties, we had prescribed to ourselves, in preaching the gospel to the Creeks, and through the Osage villages.

In the conclusion, we have the satisfaction of thinking that we have done what we could in this tour to bring the gospel before this people. Though thousands have not heard, yet some hundreds and probably more than a thousand, among the Osages alone, have heard the word which is able to make them wise unto salvation.

It has given us peculiar pleasure that we have been aided in preaching to the Osages by a good interpreter, Stephen Van Rensselaer, who received his education at the Foreign-Mission-School and at Miami university. He has acquitted himself to our acceptance in interpreting our discourses. His knowledge of our language and of the scriptures aids him much, and gives him the advantage of any one that we have used before. He is a professor of the Christian faith, and appears to be actuated by a good spirit and a desire to do good to his perishing kindred.

On Tuesday we left Boudinot and in three days reached Union again, thankful for the mercies we had received and the opportunity of usefulness allowed.

Visits like the one just described are, perhaps, the only method at present furnished by Providence for communicating instruction to the adult Osages. Their roving manner of life, precludes any thing like regular and frequent access to them through the year. The work requires much patience, and without special divine interposition, must be exceedingly slow. It is hoped that the missionaries may have grace to persevere, and that some of this people, now rapidly wasting away through their own wickedness and folly, may become the subjects of the enlightening and sanctifying grace of God.

Proceedings of other Societies.

FOREIGN.

CHURCH MISSIONARY SOCIETY.

Mission in Greece.

WE have seen a letter from Doct. Korck, dated Syra, April 29th, in which he states, that the article copied into the Missionary Herald for July, p. 219, from an English publication, exhibits the prospects of missions in Greece in too sombre an aspect, though compiled chiefly from his own communications. It seems the boys' Lancasterian school was not taken from him by the government; and there is reason to believe, that the government would not have insisted upon an image being introduced into the school, nor that idolatrous prayers should be used in it, had he continued in the superintendence. "The Lancasterian boys' school," Doct. K. says, "is out of our direction only because I myself thought it advisable to withdraw, on account of the bad disposition of the ungrateful master of it." The boys' classical school and the Lancasterian girls' school were still under the superintendence of Doct. Korck. Mr. Hildner also had an independent school in Syra, of about 250 children, which was very flourishing.

We are not yet acquainted with *any one instance*, in which the government of Greece has interfered *directly* with missionary operations in that country. Whatever may be the views and wishes of the men in power, they have hitherto uniformly treated missionaries, so far as we know, with the greatest respect and kindness. The missionaries have enjoyed the same protection, the same facilities for travelling, the same liberties of residence, with the natives of the country. Their rights, as men, have in no instance been invaded. All the books they have introduced into the country, have been admitted free of duties. Even the printing establishment of the American Episcopal missionaries, as we understand, was allowed a free pass through the custom-house.

The remark of Mr. Jetter, in the article above referred to, that "the way for carrying on Christian missionary work among the Greeks, is closing up more and more," was evidently made when his mind was depressed by the inauspicious facts immediately before it. The obstacles, which have thus far been encountered in Greece, by those who aimed to diffuse useful knowledge, have been of somewhat a peculiar nature,

and have demanded wisdom and circumspection, but have been far less, than missionaries have ordinarily had to contend with; and there are few countries, where access to the youthful ear, and mind, and heart, is so easy, as it is at this time in most parts of liberated Greece.

BRITISH AND FOREIGN BIBLE SOCIETY.

Introduction of the Scriptures into the Schools of the Ionian Islands.

THE Rev. Henry Leeves, agent of the society, communicates a highly interesting fact to Mr. Jowett, in a letter dated Corfu, Nov. 3, 1830. He says—

I am happy to say, that the New Testament is now fairly introduced into the schools of these islands, as a school-book. I have put about 700 copies into the hands of the Commissioners for Public Education, which are in the course of distribution; and I expect to be called on for more.

AMERICAN COLONIZATION SOCIETY.

Colony at Liberia.

THE following letter from J. Mechlin, jr., Esq. governor of Liberia, dated Liberia, Feb. 21, 1831, gives an interesting view of the condition of the colony.

The prospects of the colony were never brighter than at present; the improvements in commerce, agriculture, buildings, &c., during my short visit to the United States, have been astonishingly great, and far exceeded my most sanguine expectations. In Monrovia alone, upwards of twenty-five substantial stone and frame dwelling-houses have been erected within the short space of five months, and many others are in progress; and should nothing intervene to interrupt our present advancement, our little town will ere long be one of the most desirable places of resort on the western coast of Africa. I have been informed by a captain recently from the leeward, that there is at present much more business done at this place, than at any of the old European settlements on the Gold Coast. That our commerce has greatly increased, will be rendered evident by comparing the marine list contained in the Herald of the present month, with that of any of the preceding.

Our influence over the native tribes in our vicinity is rapidly extending; and since my return several have made application to be received under our protection, offering to subject themselves to our laws—or, as they expressed it, "They want to be made Americans;" and to be allowed to call themselves Americans is, I can assure you, deemed no small privilege. In one or two instances their request has been acceded to; in others it has been thought inexpedient to grant it, in consequence of their remote

situation, rendering it impossible for us to afford them protection without involving ourselves in endless and ruinous disputes with the natives; but as soon as prudence will warrant, they shall be admitted as part of the community. This mode of proceeding I find to be the most effectual of civilizing them, for as soon as they consider themselves as subjects of Liberia, they visit us more freely, and by associating with the colonists, insensibly adopt our manners and customs, and gradually, from being ignorant pagans, become civilized and Christians.

We have at present among our recaptured Africans, many who, on their arrival here, were scarcely a remove in point of civilization from the native tribes around us, but who are at present as pious and devoted servants of Christ, as you will meet in any community, and by their walk and conversation, afford an example worthy of imitation. They have a house for public worship and Sunday schools, established, which are well attended, and their church is regularly supplied every Sunday from among our own clergy. These people I consider as forming one admirable medium of communication or link between the savage natives and the civilized colonists from the United States, and will, I have no doubt, prove a powerful means of spreading the light of Christianity and civilization over this benighted country.

Our schools have hitherto been in rather a languishing condition, but I have great hopes ere long to carry into operation the system of education lately adopted by the Board of Managers. With a view of rendering the burthen as light as possible to the society, a law has recently been passed by the agent and council, taxing all the real estate in the colony, at the rate of fifty cents in the hundred dollars, which tax is to be exclusively devoted to the support of public schools. The amount thus raised, together with the proceeds of sales of public lands, as well as the duties on spirituous liquors, will do much towards accomplishing this important object; and if my health should continue to improve, I trust soon to be enabled to announce, that all in the colony are enjoying the advantages of education.

As to the morals of the colonists, I consider them much better than those of the people of the United States; that is, you may take an equal number of inhabitants from any section of the Union, and you will find more drunkards, more profane swearers, and Sabbath breakers, &c. than in Liberia. Indeed I know of no country where things are conducted more quietly and orderly than in this colony; you rarely hear an oath; as to riots or breaches of the peace, I recollect of but one instance, and that of a trifling nature, that has come under my notice since I assumed the government of the colony. The Sabbath is more strictly observed than I ever saw it in the United States. Our Sunday schools are well attended, not only by the children of the colonists, but also by the native children who reside among us. The natives themselves are so well acquainted with our strict observance of this day, that you never find them offering anything for sale, nor can you hire them to work for you; I mean those who have been among us and at all acquainted with our customs. Mr. Skinner, the Baptist missionary, stated that he was surprised to find everything conducted in so orderly a manner, and the Sabbath so strictly observed, and that the state

of society was much better than he expected to find it.

The death of Dr. Humphreys, which occurred a few days since, will, I fear, as usual, be attributed to our climate—nothing is further from truth. The fact is, that when he landed, he was very far gone in a consumption of the lungs.

DOMESTIC.

THE FOURTEENTH ANNUAL REPORT OF THE AMERICAN COLONIZATION SOCIETY.

In the commencement of the report, allusion is made to the death of W. H. Fitzhugh, Esq. of Virginia, one of the vice presidents of the Society, and one of its earliest, warmest, and most decided friends; and also to the death of Dr. J. W. Anderson, assistant agent and physician of the colony, who died on the 12th of April, 1830, after an illness of ten days; and of Rev. George M. Erskine, a man of color, and a minister in the Presbyterian church, from whose labors in the colony much good was expected.

Accessions to the Colony.—On the 16th of January, 1830, the brig Liberia, having on board Dr. Anderson, two Swiss missionaries, and 58 colored passengers, 49 of whom were liberated slaves, sailed from Hampton Roads, and arrived at Liberia April 27th. On the 29th of April, thirty slaves who had been liberated by Joel Early, Esq. of Georgia, and who had been expected to embark in the Liberia, but who did not arrive till after her departure, sailed from Norfolk, and reached the colony, together with 70 emigrants more, 64 of whom were liberated slaves, early in June. The passengers by both these vessels were landed in good health, but many of them soon fell victims to the fever. The colony has also received an accession of 91 recaptured Africans, sent out by the government of the United States. They arrived on the 4th of March, 1830, after a passage of five months, and, together with those just mentioned, have been settled for the present at Caldwell and the vicinity. Besides these accessions, two vessels have recently sailed for the colony; the ship Carolinian, with Dr. Mechlin, the colonial agent, Dr. Humphries, physician and assistant agent, and 106 colored persons, 45 of whom were liberated slaves; and the brig Valador, with Dr. G. P. Todsén, physician, and 81 emigrants, of whom about 40 are liberated slaves.

Intercourse with the Natives.—A new road has recently been opened from Millsburg to the country of King Boatswain, a powerful chief, to whom allusion was made in the last report.

The distance from Monrovia to his principal town by the usual route, was about 150 miles. It will now be but 80 or 90; and as merchandise can be transported a third of the way by water, intercourse with the interior will be greatly facilitated. The existence and advantages of the colony are becoming more and more known to distant tribes, and new sources of information and wealth are opening to the enterprise of the colonists every year. One of the neighboring tribes during the past year has placed itself under the protection and authority of the colonial government, and it is believed that numerous other tribes are disposed to do likewise, though as they are more remote it is questionable whether the colonial government can with propriety at present receive them. It is hoped, however, that at no very distant period it will.

Agriculture and Commerce.—Agricultural pursuits, which have hitherto been too much neglected, begin to be regarded as of primary importance. A new spirit begins to prevail, which the managers are desirous to encourage. They have therefore adopted a more liberal system in the distribution of lands, and instructed their agent to allow to each emigrant residing more than three miles from the towns, 50 acres, with the privilege of purchasing within five years, at the rate of 25 cents an acre, 50 acres more. They have, also, authorised him to make to any colonist, or association of colonists, a donation of a quantity of land, not exceeding 500 acres, to be appropriated to the culture of coffee, cotton, and the sugar-cane. The commerce of the colony is rapidly increasing. During the last summer, five square-rigged vessels have been seen in the harbor of Monrovia at once—three English, one French, and one American. Several smaller ones are owned by the colonists, and constantly engaged in the coasting trade.

Moral and Intellectual Condition of the Colony.

—The morals of the colony are in general good: no capital crime has ever been committed in the colony; instances of intemperance are extremely rare. In Monrovia, there are three churches, where divine service is attended three times on the Sabbath, and is also attended on Tuesday and Thursday evenings. The managers having heard that the schools of the colony have not received adequate countenance or support, and that the settlers generally did not manifest a due sense of the importance of education, have directed their agent to carry into immediate effect a system of education, the benefits of which may be enjoyed by every child. Permanent school-houses are to be erected at Monrovia, Caldwell, and Millsburg; over each of the schools, five trustees are to

have constant supervision, and of their affairs the colonial agent is required semi-annually to transmit to the society a full and detailed account. A newspaper also is now issued from the Liberian press, edited by Mr. J. B. Russwurm, a very intelligent and well educated man of color.

Slave Trade.—With undiminished atrocity and activity is this odious traffic now carried on all along the African coast. Slave factories are established in the immediate vicinity of the colony, and at the Gallinas (between Liberia and Sierra Leone) not less than 900 slaves were shipped during the last summer, in the space of three weeks. While all Christian governments have expressed their abhorrence of this trade, they have done comparatively nothing for its suppression. The voice of injured and bleeding humanity has long called for vigorous and united action on this subject, but it has called in vain. Thousands of human beings have perished in agony, perished as the victims of the most unrelenting injustice and cruelty, inflicted by citizens of Christian states, and yet the powers of Christendom, well knowing the fact, have felt no adequate sympathy and made no energetic efforts to save them.

Interest in the Objects of the Society.—The interest in the objects of the society is fast increasing. In almost every section of the Union the society is rapidly becoming known, and gaining strength in the public confidence and affection. The disposition of the free people of color to emigrate to Liberia is increasing. Before the legislature of North Carolina a bill is now pending, which proposes a tax for the purpose of raising a fund for the removal of their free colored population. In the senate of Louisiana during its last session, resolutions were adopted recommending the object of this society as worthy the patronage of the general government, and it is hoped will be sanctioned by the house of representatives during the present session of the legislature. The committee in the house of representatives, to whom the memorial to congress was referred, made a favorable report, and recommended a bill in aid of the society, which has not yet been acted upon in the house.

THE SIXTH ANNUAL REPORT OF THE AMERICAN TRACT SOCIETY.

Labors of the Publishing Committee.—During the past year, they have unanimously sanctioned 73 new publications, which have also been stereotyped, making the whole number of the society's publications 568. Four of the tracts added to the series during the year were obtained by premiums offered by benevolent individuals, and awarded by committees of their own selection. The subject of six of them is intemperance. Four contain a vindication of the truths of evangelical religion against the

corruptions of the church of Rome. Seven are authentic narratives. The committee having ascertained that tracts No. 62 and 95, are not authentic, have resolved to cease their publication, and to substitute others.

Publications printed and circulated.—There have been printed during the year, of the tracts *Appeal to American Youth and Disappointed Hope*, 76,000 each; of the *Importance of Consideration*, 80,000; of the *Worth of a Dollar*, 81,000; of *Quench not the Spirit* and *Putnam and the Wolf*, each 92,000; of the *Worth of the Soul*, and *Joseph Archer*, each 96,000; of the *Persuasive to Public Worship*, 100,000; and of the *Hope of Future Repentance*, 112,000. The number of tracts on the subject of temperance printed during the year is 516,000.

Gratuitous Distributions. There have been distributed gratuitously in foreign parts, 452,487 pages; among ships for foreign ports, 14,620 pages; to benevolent institutions, 130,140 pages; in the army and navy, 88,250 pages; to individuals, 1,467,612 pages; to auxiliaries, 812,099 pages—making in all 2,965,208 pages. The amount distributed west and south of the Alleghany mountains, is 1,766,660 pages. Grants in foreign languages, including 500 tracts in the Chippeway language, have been made to the amount of 921,023 pages. Money to the amount of \$300 has been granted to aid the Baptist mission in Burmah in their tract operations.

Receipts and Expenditures.—The total amount of receipts during the year ending May 1, 1831, is \$42,922 50, of which \$34,137 77 were for tracts sold nearly at cost, and \$8,784 82 were donations. This amount has been paid out during the year, ending May 1st, for paper, printing, &c., and other expenses—and on that day there was still due the sum of \$1,358 66, which the society had not funds to pay. In addition to this, the committee are under obligations for paper on which tracts have been printed, \$10,676 67, which must be paid within six months.

Agencies, Auxiliaries, &c.—Of the travelling agents now employed by the society, one is in the western district of New York, one in central Ohio, one in the south western section of that state, one in Indiana, and one in Illinois and Missouri.

The number of new auxiliaries recognized during the year, is 94, making the whole number of auxiliaries, 908.

Operations of the Society during the past year.

—The following is a statement of its operations in the valley of the Mississippi—

At the last anniversary the committee reported nine agents laboring in that wide field—they now report but four, two of them laymen, and all north of the Ohio river. They then reported

that 2,655,067 pages of tracts had been there gratuitously distributed. They now report but 1,766,660. They then reported, as received from that portion of the country for tracts, \$13,965 49, and in donations, \$941 64—they now report but \$4,390 54 received for tracts, and \$515 36 in donations.

While such is the deficiency in the efforts now making by this society for the west, it is doubtless a fact, that the call for tract operations there was never more extensive and urgent than at the present hour.

Respecting the progress of the system of monthly distribution, a system which insures the circulation of a tract every month among all those who will consent to receive it, the report remarks—

The committee are unable to state, with precision, how far this system has been prosecuted in our country. It has, during the year, been commenced in Boston, and is now in operation there, and probably in from 200 to 300 other cities and towns of New-England. It is sustained with vigor in the city of New York, and with more or less efficiency in most of the principal cities and villages in the state, and in connection with numerous congregations in places of less magnitude, especially in the western district. It has been adopted in several places in New Jersey. In Philadelphia the work is well sustained, as it is also by many auxiliaries of the Pennsylvania Branch. In Baltimore, where it ceased for a time, it has been revived; in Alexandria and Winchester it is well supported; in Richmond it is reviving from some interruptions; it is now sustained in Charleston with an energy and success that scarcely has a parallel in the country, and is prosecuted in a number of places of less magnitude in the southern Atlantic states.

In New Orleans it is sustained especially by the efforts of the permanent agent for the tract cause in that city; and in most of the large cities and towns west and south of the Alleghany it has been prosecuted with various degrees of fidelity and success, as well as by auxiliaries in the vicinity of most of them, and in not a small number of new settlements.

In some instances the work has been prosecuted throughout entire counties; and a few noble examples of this kind need but to be generally imitated to ensure success throughout the country.

The system has evidently advanced during the year, especially in the northern and eastern states; but it has probably not yet reached over from 2,000,000 to 3,000,000 of our population; leaving at least 10,000,000 to be reached by future efforts or wholly passed by; and these embracing by far the greater part of all our population which have not the stated means of grace.

The foreign operations of the society the past year have been much less than they could desire. Owing to their very limited resources, they have been able to appropriate only \$300 dollars in money for tract operations in pagan lands, and tracts to the amount of 452,487 pages.

Numerous instances are related illustrative of the usefulness of tracts. After which the report concludes with stating the following facts.

Thus have the committee presented a review of the society's operations during another year; the little that has been done; the much land remaining to be possessed; and the superabounding mercy and grace of God, which has attended the efforts made. They have shown

That probably not far from three-fourths of the population in the great valley of the west are yet unreachd by this society's publications:

That 10,000,000 of the population of our country remain yet to be supplied with the monthly distribution:

That about \$10,000 annually are needed for pagan lands:

That a blessing without a parallel has, during the year, descended upon the society's publications, in rendering them the means of conversion and sanctification to multitudes of souls:

That with all these overwhelming incitements to effort, the society has but five agents laboring among the 13,000,000 of our population, and they lost in the comparative new settlements of a small section of country:

And that the whole amount committed to the society for its use during the year has been \$34,137 77 in payment for publications sold, and \$8,784 82 in donations.

The committee make no comment on these facts. They beg the friends of Zion to consider them well, and to bring them before the throne of grace in importunate prayer, till all who name his name shall be roused to fidelity to him, and all who hope in his blood shall imbibe in some degree his spirit, when he came from heaven to bring to man the tidings of his gospel, and offered himself a sacrifice for their redemption.

THE SEVENTEENTH ANNUAL REPORT OF THE AMERICAN TRACT SOCIETY AT BOSTON.

Agencies.—It appears from the report that travelling agents have been employed, whose services have amounted to 53 weeks, and by whom, two whole counties in the state of Maine, two in New Hampshire, two in Vermont, and three and part of two others in Massachusetts, have been visited for the purpose of presenting the subject of the monthly distribution. The secretary has also visited the principal towns in each of these states for the same purpose. These agencies have been very much blessed. They have excited an interest in the new plan of distribution, created a demand for tracts, obtained several life members of the society, and been instrumental in the hopeful conversion of many souls.

Tracts in the Depository.—The publications of the society have greatly increased and are constantly increasing. The number of publications added the past year is 73. The entire number from the commencement is 571.

On account of the system of monthly distribution, which sometimes occasions several thousand of the same tract to be called for, it has become necessary to keep a greater quantity on hand at the depository than formerly. The tracts and books in the depository May 10th, cost \$4,315 52.

Pecuniary concerns.—The expenses of the past year have amounted to \$10,858 37, the receipts to \$9,843 74, leaving a balance against the society of \$1,014 63.

Auxiliaries and Depositories.—During the year, 45 new auxiliaries have been formed, and a few old ones have become extinct. The present number is 664, of which 134 are in Maine, 163 in New Hampshire, 98 in Vermont, and 267 in Massachusetts.

Monthly Tract Distribution.—Respecting the success of this system, it gives an encouraging account. New England numbers 400 towns in which it is carried into successful operation, employing about 4,000 distributors; and furnishes numerous facts which prove the utility of the system.

FIFTEENTH ANNUAL REPORT OF THE AMERICAN EDUCATION SOCIETY.

THE report commences by adverting with expressions of gratitude to God, to the recent extensive effusions of the Holy Spirit upon our churches, colleges, and academies, and then proceeds to its statements respecting the society. According to these, it appears that the society has assisted during the past year, 604 young men, of whom seven are under private instruction, 166 in academies, 274 in colleges, and 157 in theological seminaries; that 174 have been received during the past year, who have not before been assisted by the society, of whom more than half are in academies preparing for college; and that 50 young men, now under patronage of the society, will this year complete their preparatory studies, and enter on the duties of the ministry.

Supervision.—In performing the duties of pastoral supervision which the rules of the society assign to the secretary, he has been assisted by the agents of the society, and by the Rev. Dr. Brown, of Hadley, Mass, and the Rev. Mr. Nettleton. Nearly 500 copies of a pocket manual, entitled "Daily food for Christians," have been distributed among the beneficiaries, and a circular has been addressed to them for the purpose of exciting them to greater efforts for the religious welfare of the institutions to which they belong.

Pecuniary Concerns.—The receipts for the year are \$40,450 34, of which \$3,264 02 are for permanent scholarships, \$100 for the per-

manent fund, and \$37,086 32 for the current uses of the society. The whole amount of receipts for this year is \$11,000 more than was received the last year for the same purposes.

The expenditures of the year are \$41,544 89, which, together with the debt of the society at the last annual meeting, amounting to \$8,347 91, makes the whole charge upon the society for the year, \$49,892 80. To meet this there have been appropriated from the current fund, the whole amount received during the year, \$37,086 32, from the scholarship permanent fund, by the request of the donors, and with the consent of the Board, \$3,809 87, and from the general permanent fund, \$8,120; making in all \$49,016 19, appropriated during the year, leaving still on the society a debt of \$876 61.

The whole amount which has been refunded by former beneficiaries of the society is \$5,731 97, of which \$2,647 63 were refunded the past year.

The amount earned by 334 beneficiaries during the year, is \$11,460 70, which added to the amount reported as earned during the four previous years, makes a total of \$40,347.

Agencies.—Rev. W. Cogswell, general agent for New England, has visited every New England state except Vermont during the year, and organized with the aid of a few associates, 16 auxiliary societies. The entire work of raising funds in New England has been committed to his supervision. Mr. Ansel R. Clark has been appointed permanent agent with a view to his laboring in the Western Reserve, Ohio, and in the adjoining territory of Michigan. The Rev. Franklin Y. Vail, secretary of the western agency, has relinquished his office in order to engage in a kindred object, for a few months after which he will resume his office again.

Branch Societies.—The branches of this society are, the Maine, the New Hampshire, the North Western, the Connecticut, the Presbyterian, and the Western Reserve, which, together with the Western Agency including the Indiana and Illinois branches, have aided 361 young men, and appropriated \$19,338 of which they have paid \$12,350 73, besides remitting to the parent society, \$2,500. During the year, a branch society has been formed in Illinois, and the Miami Presbytery, and the Franklin County Education Society, have been acknowledged, as auxiliary to the American Education Society. Also, recently an arrangement has been made for a reorganization of the Presbyterian Branch, which will hereafter conduct its operations on a more extended scale, and take the general supervision of the affairs of the American Education Society out of New England.

Progress of the Society. Since the organization of this society in 1816, it has afforded assistance to 1204 young men, of whom, including 16 who have become foreign missionaries, 400 have been licensed to preach the gospel, about 536 are now under patronage, 65 are temporarily employed as teachers, but with the ministry in view, 21 as permanent instructors, 40 have died before completing their course of study, 25 have failed for want of health, 43 have been unqualified candidates, most of whom have been dropped by the society after trial, 19 have entered on other professions for various reasons, and from 55 no recent information has been received. So that, in the words of the report—

From among those who have been assisted by this society, the church has already received four hundred ministers of the gospel. This is more than the whole number of evangelical ministers, of the Congregational denomination, in Massachusetts; it is double the number of such ministers in Connecticut; and it is more than four fifths of the whole number of Presbyterian ministers in the state of New York. It has been ascertained that one sixth, if not one fifth, of all the students connected with theological seminaries in the United States, are beneficiaries of this society. One tenth of ordinations and installations reported in the religious journals of the country, are cases of young men who were once under the patronage of this society. Of those who have devoted themselves to the hardships of a foreign missionary life, a still greater proportion are indebted for their means of usefulness to the fostering care of Education societies.

The report closes by a short and impressive appeal in behalf of the society, and an allusion to the recent death of Mr. Evarts, one of its earliest and warmest friends.

THE SECOND ANNUAL REPORT OF THE NORTHERN BAPTIST EDUCATION SOCIETY.

THE whole number of young men who have been aided by this society is 174. The present number of beneficiaries is 65. Of these, 37 have been received since June, 1830, of whom 30 have been received by the parent society, and seven by the branches. The whole number assisted since the last annual meeting is 79. During the year, nine have completed their education, and been settled in promising fields of usefulness. Four have been dismissed for want of suitable qualifications, and one by his own request on account of ill health. The appropriations which have been made, have been made in the character of loans, which are to be held without interest till the individual is able to refund. The amount refunded during the past year, by former beneficiaries, is \$124 50. The receipts into the treasury the past year have a little more than equalled the expenditure, and the debts of the society have been diminished

about six hundred dollars. All the demands against the treasury in June, 1830, amounted to \$2,007. There is now but one demand, and this amounts to \$1,400. Since the last annual meeting, three new state societies have been formed, holding the relation of branches to this. The New Hampshire branch was formed in June; that of Maine, and that of Vermont, in October. The Education Society of Rhode-Island, also, which was formed in 1816, became a branch in September, 1830. The report concludes by urging on the brethren of the Baptist denomination the following facts as motives to increased efforts in the work of aiding pious young men to prepare for the ministry.

Persons who have the means of the necessary information, tell us of a multitude of young men in different sections of the country, who evidently ought to be under the patronage of this society. The same witnesses testify that a conviction seems to have pervaded the minds of these young men; that they ought not to enter the ministry without certain literary and mental qualifications. We are permitted to know also that God is graciously pouring out, on every hand, his Holy Spirit in so signal a manner, that thousands are brought to repentance and an acknowledgment of the truth. From this multitude of conversions many will arise, doubtless, whom this society will be called upon to aid in an education for the Christian ministry. Those facts, viewed connectedly, show that there is opportunity for us to accomplish a most desirable work. Other facts show the desirableness of accomplishing this work. There are at this time in the United States, and in the British Provinces, at least 1,500 destitute Baptist churches. There are also many other places where the gospel ought to be preached, and where a preference would be given to men of Baptist sentiments. A demand is also made on the part of our churches, for educated men. It is quickly perceived that such is the advanced state of society in knowledge and refinement, that a man to be useful must have made considerable attainments, especially in the science of theology.

By these and a multitude of other singular facts, we feel ourselves called upon as a society, by the great Husbandman, whose servants we are, to go and work in his vineyard.

THE FIFTEENTH ANNUAL REPORT OF THE
BOARD OF MISSIONS OF THE GENERAL AS-
SEMBLY OF THE PRESBYTERIAN CHURCH.

RESPECTING the missionaries employed, the fields of labor assigned them, the amount of labor performed, and the state of the treasury, the report makes the following statements—

Missionaries employed and fields of labor assigned.—There have been employed in New York 43; in New Jersey 5; in Pennsylvania 48; in Delaware 3; in Maryland 5; in Virginia 12; in North Carolina 11; in South Carolina 2; in Georgia 2; in Alabama 3; in Ohio 45; in Kentucky 11; in Tennessee 11; in Indiana 12; in Illinois 6; in Mississippi 4; in Louisiana 1; in Missouri 3; in Florida 1; in Arkansas Territory

1; in Michigan Territory 2; in Lower Canada 1; in the North Western Territory 1.

Of the 233 missionaries embraced in the foregoing list, 188 are pastors of one or more feeble congregations or supplies, for one year, of limited, destitute districts, embracing several stations for preaching; 34 have been commissioned as itinerant laborers, for shorter periods of time, with a view to collecting congregations, organising churches, and preparing the way for the permanent location of missionaries, and 11 have been employed in special agencies for the Board.

Amount of Labor performed and State of the Treasury. The amount of labor actually performed by all our missionaries in the course of the last year, is equal to one hundred and twenty-nine years—exhibiting, in this important particular, an increase of more than one third, or 49 years more than we reported in 1830.

The actual receipts into the treasury of the Board, since the last report, including interest on the permanent funds, and payments for the Missionary Reporter, have been \$19,158 35, shewing an increase of more than fifty per cent. The entire amount of expenditures during the same period has been \$22,158 35. A portion of this sum has been paid for services rendered previous to the last report, and a portion of it has been paid in advance for services hereafter to be performed.

Balance against the Board \$3,000. Considerably more than this sum has been pledged to the Board by individuals and auxiliaries, and will soon be paid. The appropriations embraced in this report, remaining unpaid, amount to several thousand dollars.

Results of Missionary Labors.—The missionaries have put into operation about 250 Bible classes; about 500 Sabbath schools, having about 2,500 teachers, and about 18,000 scholars; have been instrumental in affording important aid to Bible, Tract, Missionary and Education Societies; and have also done much in the cause of temperance. During the year they have collected and formed between 20 and 30 new churches, and effected, through the zeal and liberality of their people, the erection of 23 houses of worship on missionary ground, which are now regularly occupied by flourishing congregations. In about 30 congregations revivals of religion have been enjoyed. The whole number added to the churches during the year is about 2,300. The report closes by expressing the deep interest of the Board in the efforts of the American Sunday School Union to extend the blessings of Sabbath school instruction through the Valley of the Mississippi, and says, that in order to co-operate in this magnanimous attempt, they have unanimously adopted the following resolution—

Resolved, in humble reliance on Divine Providence, That the Board of Missions of the General Assembly of the Presbyterian Church in the United States, will use their best endeavors to supply in the course of five years every va-

cant Presbyterian congregation and destitute district which may be disposed to receive aid from this Board, with a faithful and devoted minister of the gospel of Christ; and they do hereby pledge themselves to extend prompt and efficient aid to all feeble congregations throughout the valley, which shall apply to them for assistance with suitable recommendations, and also to send into this particular field, every well qualified licentiate or minister of the gospel, who may hereafter be willing to engage in this work.

Measures are already in a course of preparation to accomplish this resolution; and the sum of \$15,000, has already been pledged by three individuals for the purpose.

THE SEVENTH ANNUAL REPORT, OF THE AMERICAN SUNDAY SCHOOL UNION.

THIS union held its seventh anniversary, May 24th, and presented its annual report. According to this report, it appears, that notwithstanding the negligence and backwardness of auxiliaries to present full reports of their existence, numbers, and condition, many of them claiming a smaller number of schools than they are actually known to embrace, and many more making no reports at all, still enough has been reported to make it certain, that during the last year, the schools of the Union have increased from 6,654 to 7,244; the teachers, from 61,372 to 64,215; and the pupils, from 411,009 to 451,075; showing an increase of 490 schools, 2,843 teachers, and 40,066 scholars. In the United States the number who are enrolled as members of Sabbath schools, may be safely estimated at 600,000. In Great Britain, it is 1,019,693. During the year, between 30 and 40 new works have been published, and many old ones have received a critical revision, and passed through new editions. The expenditures have been \$77,454 86; and the receipts, including the balance on hand at the commencement of the year, \$77,701 63—leaving in the treasury a balance of \$246 77. The amount paid during the year for the salaries and expenses of missionaries to establish Sunday schools east of the Allegany, exceeds the amount of donations to that object in the sum of \$713 59.

A weekly paper has been commenced, which it is believed, is extensively regarded with deep interest, and considered a highly expedient and seasonable publication. The proposition made a year since, to establish a Sunday school wherever it should be practicable throughout the valley of the Mississippi, has been liberally sustained by the friends of the measure, though at this stage of the proceedings it is impossible to give accurate details of success.

The report closes by the following remarks on the value of Sabbath schools.

The system of instruction which we now commit for another year to the protection and blessing of our Lord and Savior Jesus Christ, is worth all it costs, had it done nothing more than bring Christians of various denominations into fellowship and mutual attachment—but it has done more than this;—it has united them in the delightful employment of leading to a common Shepherd the lambs of His flock.

It would be worth all it costs were it only for its instrumentality in teaching children and adults to read,—but it has done more than this;—it has formed in them the prevailing habit of reading and thinking, and a taste for intellectual enjoyment.

It would be worth all it costs, if it were merely for its instrumentality in bringing so many teachers to the diligent study of the Bible;—but it has done more than this;—it has brought many thousands to Christ.

It would be worth all it costs, if it were only for its instrumentality in diffusing a knowledge of the truth among its pupils, and leading them to embrace Christ as the beloved of their souls—but it has done more than this;—it has brought thousands to seek him through their influence, who themselves have never heard a teacher's voice.

It would be worth all it costs, were it only for the habits of cleanliness and subordination which it has produced wherever a school has been faithfully and skillfully conducted—but it has done more than this—it has produced habits of sobriety, temperance, and reverence for the Sabbath, and the countless blessings and enjoyments that for ever attend these virtues.

It would be worth all it costs, were it only for the silent and insensible influence which it sheds upon society—but it has done specific, visible, tangible service to the state. By means of it, the ignorant have been taught; the degraded have been elevated; enemies to each other have been reconciled; profligates have been reclaimed; drunkards have been reformed; infidels have been converted, and the thoughtless have been alarmed. By its influence, light has been brought out of darkness and order out of confusion; domestic peace has been established; the altar of domestic worship has been reared; the Sabbath has been consecrated; congregations have been gathered; churches of the living God have been planted, and in solitary places where no voice was, notes of joy and gladness, thanksgiving and the voice of melody are now heard.

This is not a picture of fancy; every line has its bold original in the correspondence of the American Sunday School Union during the last twelve months. And he, who, with this accessible evidence before him, will deny that such an influence is exerted by Sunday schools, would probably sink under the fervor of a noon-day sun while denying that it shines, and disbelieve the report of refreshing showers, though every blade of grass confirms it by its verdure, and every flower of the field proclaims it in its fragrance and beauty.

SIXTH ANNUAL REPORT OF THE MASSACHUSETTS SABBATH SCHOOL UNION.

THE report commences by remarking on the importance of Sabbath schools, and proceeds to state that the beneficial influence of the system

of operations, adopted by this Union, is becoming more and more felt, not only in Massachusetts but also in other states. The secretary has attended the annual meeting of the Maine and Connecticut Unions in order to render some assistance in preparing the way for the establishment of depositories and permanent agents. A permanent agent has since been employed in Maine. The Connecticut Union have voted to employ one, and have subscribed over \$300 for his support. The Rhode Island Union has also its permanent agent. During the year, the secretary has also visited Illinois, where he found that a state Union, had been recently formed, and that the Board wished to adopt an organization like that of the Massachusetts Union.

When these and other important facts were laid before your board, they voted unanimously to pay to the American Sunday School Union one thousand dollars, as soon as the same could be raised, to be invested in books for Sabbath school libraries, and forwarded to the Illinois Sabbath School Union, as a donation from the Massachusetts Sabbath School Union, to be a permanent capital for the use of a depository in the Illinois Sabbath School Union; and to pay to the American Sunday School Union, when the same shall be collected, one thousand dollars, to be appropriated to the support of a Sabbath School General Agent for the state of Illinois, the agent to be appointed by, and under the direction of, the Board of the Illinois Sabbath School Union.

During the past year, the publishing committee have published ten new original books, of equal if not superior value to their former publications, and another volume of the Sabbath School Treasury. They have also printed a new edition of one of their own books, and a memoir of Charles Pond. The remainder of the report is chiefly occupied by extracts from reports of auxiliaries, and schools, and by tables which state their number, condition, &c.

From the extracts, it appears that in the most powerful revivals in the state, in most instances, the minds of Christians as well as those who have been recently converted, had been previously employed in studying the word of God, with unusual intensity. It appears, also, from the tables, that 21 auxiliaries have been formed, each embracing several schools; that the number of schools connected with the auxiliaries, is 436; that of the schools reported as continuing through the winter, 172; that of those who observe the Sabbath school concert of prayer, 141. It also appears that 348 schools, report 56,784 bound library books; 357 schools, 6,725 teachers; 440 schools, 54,079 scholars; and 308 schools report that 199 of their teachers, and 509 of their scholars have joined the church the last year.

It will not be inappropriate to mention in this connection, that among the publications of the Union, are several histories of various missions among the heathen; and that they are well fitted to answer the purpose for which they were designed. They are written with a good degree of accuracy, in a simple and appropriate style, and are well adapted to interest and instruct not only the members of Sabbath schools, the class of readers for whose use they were more especially designed, but all who feel interested in the progress of the Redeemer's kingdom. It is hoped and desired that among such they will meet with the extensive circulation, and the attentive perusal which their contents will so richly repay. All the friends of the missionary cause, cannot but rejoice at their appearance, and pray that they may be widely circulated, and extensively and thoroughly read. These books will contribute largely towards the removal of prejudice, and the dissemination of knowledge respecting the intellectual, moral, and social condition of the heathen, and the exertion of Christian nations to evangelize them; and tend to present to the minds of children and youth the missionary enterprise in all its intrinsic loveliness and glory, its nature and object distinctively understood, and its claims acknowledged and acted on by all, both old and young. On page 268, is an interesting map taken from the book on the Ceylon mission.

The publications mentioned above, present, principally in the form of conversation or familiar letters, a pretty full, though compendious view of the leading events connected with the history of the missions to Bombay, Ceylon, Burmah, Africa, Hayti, and among the several Indian tribes in North America.

FIRST ANNUAL REPORT OF THE NEW-HAVEN LADIES' GREEK ASSOCIATION.

THIS society was formed in September 1829, for the establishing of female schools among the Greeks. The Rev. Josiah Brewer and wife and Miss Mary Reynolds, reside, as its agents and teachers for this purpose, in Smyrna, where they arrived on the 4th of February, 1830.—The following extracts from the report will show the progress of the enterprise.

The expectations of success, which were formed by our agents, before commencing their school at Smyrna, have been proved by experiment, not to have been unfounded. In the month of March a room was procured and opened, which would admit one hundred girls, although not very conveniently. The desire to send their children became so general, that in a few weeks one hundred were admitted, and many whom they could not receive, were from necessity turned away. In a letter written the 24th of April, our agent observes: "In the

school now containing eighty girls, collected within a few feet from the place where I am writing, there are already, within six weeks since the door was opened to them, two or three pupils of sixteen or eighteen years of age; who, beginning with the alphabet, can now teach others with propriety, in words of two syllables. And although we are as yet, far from having introduced that degree of discipline which we desire, we are sure it would gratify our patrons to see the rapid improvement in cleanliness of person and apparel, use of the needle, reading, writing, mental arithmetic, and correctness of deportment generally. Already too, their affectionate feelings are going forth towards their teachers; and through the children, the parents are daily becoming more accessible to a good influence. A father, whose little girl had carried home a New Testament at evening, came to express the delight he took in its perusal, and to beg that he might have the means of reading it, not only mornings and evenings, but throughout the day. The time will not suffice to give a minute account of the progress of the school from month to month. Nor is this necessary. It must be gratifying to every benevolent mind to be assured, that the blessing of heaven has rested on the efforts of this society, in promoting education among the female children of the Greeks. Each individual in contemplating what has been done, and the prospect opening wider and wider before us, has reason in humble reliance on the providence of God, to resolve on persevering in the plan of operations which has been adopted.

It must be gratifying to every member of this society to know, that Mr. Brewer's labors are not confined merely to the school which has been mentioned. Desirous of accomplishing all the good in his power, he has undertaken to instruct a number of lads in the English language; and this is done in connection with the Greek college at Smyrna. This college was established in the year 1733; but though so long a period has elapsed since its organization, its

progress has not been uniform or vigorous. Within a few years, under its present industrious and enlightened instructor, Abraham of Cesarea, this school has revived, and the patronage of the public has been so far extended, that the number of pupils exceeds three hundred. Mr. Brewer, besides his other labors, preaches occasionally to the English and Americans who reside at Smyrna, and has established a Sabbath school which is in a flourishing condition.

In the conclusion of a letter from Mr. Brewer to the society, dated April 24, 1830, he thus urges his plea for aid to the institutions he has commenced.

A single garment, with a few needles, thread, &c., and three or four dollars in money, would furnish a girl with a New Testament, and qualify her to read that precious volume. For the truth of these statements, we may appeal to the experiment already made here and in European Greece, and to the sober sense of hundreds around us. Our wants then are briefly these; first a *press*, without which on the spot, our operations will be greatly retarded; next unmade cloth, clothing, &c.; books and stationary for the pupils, and money for the support of assistant teachers and the preparation of school-rooms. We would not be unduly importunate in our plea. We are grateful for the liberal patronage and Christian support which we have received. We know that from our own and other lands there are many, very many calls of benevolence. We would not look exclusively upon our own field of labor. Still in these unhealthy climates, what we do, must be done quickly. But a few days distance from this, the plague is raging; time wears away, and we long, before we lie down in our graves, to be instrumental of accomplishing such good as shall reward our patrons and bring down upon them the blessings of generations unborn.

American Board of Foreign Missions,

CHEROKEES.

Further particulars respecting the Imprisonment of the Missionaries.

SINCE the article, pp. 231—4, was closed, a letter has been received from Mr. Worcester, whose arrest was then noticed, giving some account of the inhuman treatment experienced by himself and Dr. Butler, and their Methodist brethren, Rev. Messrs. M'Leod and Trott, while in the hands of the Georgia guard, on their way to head quarters and during their confinement in the jail at that place.

Jail at Camp Gilmer, July 18, 1831.

Early on Friday morning, July 8th, I with my guard joined sergeant Brooks, at the house of a near neighbor, and rode thence ten miles, to where Col. Nelson was, with a detachment of which that under Mr. Brooks, by which I was arrested, was only a part. There I found the Rev. Mr. Trott, a Methodist missionary who

has a Cherokee family, and a Cherokee by the name of Proctor. Proctor was chained to the wall of the house by the neck, and had another chain around his ankle. He had been arrested, on Tuesday, on the charge of digging for gold; chained the first night by the ankle only, the second and third by the neck to the wall, and by the ankle to Mr. Trott. Mr. Trott was arrested on Wednesday, and taken on horseback about 10 miles to where Col. Nelson then was. He had been before arrested, and was under bonds to answer at court for the offence of residing in the nation without license, and now was taken again, as having committed the second offence by returning to his family while the cause was pending. On Thursday he and Proctor were marched on foot 22 miles, to the place where I found them, Proctor being chained by the neck to the wagon. This manner of treatment, I supposed, was occasioned by his having offered resistance when arrested, and afterwards attempted to escape.

When I was arrested, sergeant Brooks inquired the state of my family, and when told that Mrs. Worcester was still confined to her

bed, remarked that he regretted that Col. Nelson was not himself present, implying, as I understood him, that if he were, he probably would not arrest me under such circumstances. When we arrived where Col. Nelson was, I requested Mr. Brooks to mention to him the state in which he found us, which he very readily promised to do; but certainly had not fulfilled his promise when I heard him say that I was to go on to head quarters—i. e. to this place. Perceiving, therefore, that the state of my family was not to be regarded, I said no more.

We were then marched on foot 22 miles to the same place from which Mr. Trott and Mr. Proctor were taken the day before, Proctor being again chained to the wagon. We had proceeded about three miles when we met Messrs. McLeod and Wells, two Methodist clergymen, not residing within the charter of Georgia. With leave of Col. Nelson, they turned and rode along some distance in our company. In conversation, Mr. McLeod asked Mr. Trott whether he had been chained the preceding night, and being answered in the affirmative, asked if it were according to law to chain a prisoner who manifested no disposition to escape. Mr. Trott said he thought not, but that we ought not to blame those under whose charge we were, as they were obliged to act according to orders. Mr. McLeod remarked, "It seems they proceeded more by orders than by law." This gave offence. A few words had passed between Mr. McLeod and some of the guard, when Col. Nelson rode up, and being told of the remark, asked Mr. McLeod where he resided. He replied "in Tennessee." Col. Nelson, with a curse, ordered him to "flank off." Mr. McLeod, turning his horse, said, "I will, sir, if it is your command," but added, hastily as he afterwards said, "You will hear from me again." He was then riding away, when the Col. ordered him to halt, and then to dismount and lead his horse along in the rear. He then inquired of Mr. Trott whether this was "one of their circuit riders." Mr. Trott answered "Yes." Mr. McLeod's horse was then taken from him and delivered to Mr. Wells, and he was declared a prisoner, and ordered to walk on with the rest. For a short distance Brooks compelled him to keep the centre of the road, through mire and water, threatening to thrust him through with the bayonet if he turned aside. In the mean time he was heaping upon all our heads a load of tremendous curses, and reviling missionaries and all ministers of the gospel in language which, for profaneness and obscenity, could not be exceeded. The words of our Savior he turned into ridicule—"Fear not"—said he, tauntingly—"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." The manner in which these words were uttered did not prevent me, at least, from rejoicing in the consolation they afford.—Brooks was the chief speaker, and exceeded all, though some others joined him in his revilings.

Another circumstance afterwards occurred, which was related to me by Mr. Thompson, who was eye witness. Mr. Wells, after Mr. McLeod's arrest, pursued his journey in the opposite direction, till he met Mr. Thompson, riding in the same direction with the guard. He then turned, and rode in company with Mr. T. intending to see what should become of Mr. McLeod, and to render him any assistance in his power. After some time they came up with the guard. When Col. Nelson saw Mr. Wells,

he ordered him to ride out of his sight, either before or behind, threatening violence if he did not. Mr. Wells, without replying fell back a little and followed on. Col. Nelson cut a stick, and making up to Mr. Wells, gave him a severe blow on the head. Mr. Wells then said that he had a right to travel the public road, and should do it. He persevered accordingly, and rode on till he came to a house where Mr. McLeod had requested him to stop. I know not what offence Mr. Wells had given, unless that, in conversation with me, he had expressed strong disapprobation of the policy of the state of Georgia, and the course pursued by the executive of the United States. Towards the end of our days' journey, Mr. McLeod was afflicted with a severe pain in the hips and knees, to which he had been subject, and requested the privilege of riding. Col. Nelson sent him answer, that Proctor at first thought he could not walk, but afterwards got along very well.

At night the four prisoners were chained together by the ankle in pairs.

Sometime after we lay down, a small detachment arrived with Dr. Butler. He had been arrested at Haweis on the preceding day. After crossing a river, three or four miles from home, a chain was fastened by a padlock around his neck, and at the other end to the neck of a horse, by the side of which he walked. Night soon came on. The horse was kept walking at a quick pace, and Dr. Butler unable to see any obstruction which a rough wilderness road might present, and liable at any moment to fall, and so to be dragged by the neck till the horse should stop. After walking some distance in the dark, on representing the danger of his situation, he was taken up behind the saddle, his chains being still fastened to the horse's neck and short enough to keep his neck close to the shoulder of the guard. In this situation the horse fell. Both his riders fell under him, and neither the horse nor either of the men could rise, till others could come, and, after ascertaining their situation by the sense of feeling, roll the horse over. Dr. Butler was considerably hurt, but the soldier more, having two ribs broken. After this, till they came to their lodgings, Dr. Butler was permitted to ride; while a soldier walked. In the mean time they lost their way in the woods. However, they found a pine knot, of which they made a torch by striking fire, and by this means recovered their way. Their lodging place was only 14 miles from Dr. Butler's, but it was midnight when they arrived, well drenched with rain. When they lay down, the prisoner was chained to his bedstead by the ankle, the officer, however, putting a handkerchief around under the chain. The next day they had 35 miles or more to travel. Dr. Butler wore the chain on his neck, but no longer fastened to a horse. He was occasionally permitted to ride, one or another of the soldiers walking in his stead. At night he was chained to Mr. McLeod and me.

On Friday morning we had to cross the Hightower river in a boat. As the prisoners, with a part of the guard were crossing, Mr. Thompson was observed on the opposite side waiting to speak with us. At the same time Col. Nelson and sergeant Brooks were observed in conversation. Brooks then called to those who were with us, charging them that no person should be allowed to speak with a prisoner privately, and no letter to be delivered unexamined.

Proctor was now mounted on his own horse, (which had been taken as a prize when he was arrested) wearing a chain as Dr. Butler had worn it the day before. He had a bag of clothes for a saddle, and a rope halter instead of a bridle. No other one was chained. When we had travelled a considerable distance, four of the soldiers were so kind as to walk four or five miles, and allow the prisoners to ride; for which we were told they were afterwards abused by Brooks, who now had the command of the detachment, Col. Nelson having parted from them. Afterwards Mr. Trott, being likely to fail, was mounted on Proctor's horse in his stead. Still later Mr. McLeod, having become so lame that he could scarcely walk, solicited the privilege of riding. Brooks, with much cursing, compelled him to walk on. Afterwards, however, he ordered Mr. Trott to dismount, and placed Mr. McLeod in his stead. Our day's journey was 35 miles.

At night only Proctor was chained, Brooks having retired without giving any orders on the subject, and the officer who had charge of us not being disposed to chain us.

The Sabbath came, and we had 22 miles to travel. Remonstrance would only have irritated. We were under the command of armed men, and must travel on. Mr. McLeod, being utterly unable to walk, was mounted on Proctor's horse. Mr. Trott was allowed to ride a part of the way in the wagon, and Dr. Butler and myself two or three miles on horseback.

Arrived here, we were, as a matter of course, marched into camp under sound of fife and drum.—We were then introduced to the jail, Brooks saying as we entered, "There is where all the enemies of Georgia have to land—there and in hell." Happily man has not the keys of the everlasting prison.—At night a white man who has a Cherokee family was added to our number.

Our prison, when we entered it, presented no very pleasant appearance. The floor was sufficiently dirty, and there was little air or light, and a very unpleasant smell. All these evils we have in a good measure remedied, so that our dwelling is comparatively comfortable. The want of air and light we have supplied in some degree, by enlarging some holes already made through the daubing of the wall, and making others new, no man forbidding us. True the floor is rough, but we contrive to sleep on it soundly enough. We have no chairs, bench or table, but these are not indispensable.* We have plenty of wholesome food and good water, and a sufficient supply of blankets for the night. We have no chains to wear—Proctor's was taken off on his being put in jail. Under the care of a merciful Providence we all enjoy good health. Though not at liberty, we dwell in peace, and with peace of conscience we are contented.

On Monday Mr. Thompson and Mr. Wells came and requested an interview with us. Mr. Thompson was admitted, under the restriction that no one should have any private conversation with us, or receive any papers from us without their being inspected by Col. Nelson, who has the present command, Col. Sandford

being absent. Mr. Wells was refused admittance.

Mr. McLeod sent a note to Col. Nelson on Monday, requesting a personal interview. On Tuesday morning Col. Nelson sent for him, and dismissed him. He was not permitted to return and bid us farewell.

On Saturday evening, July 16, perceiving that we should probably spend the Sabbath here, we sent to Col. Nelson the following request:

Col. Ch. H. Nelson,

Sir—If it be consistent with necessary regulations, it would be a high gratification to some of your prisoners, if Mr. Trott and Mr. Worcester might be permitted to hold a meeting to-morrow evening at some place where such of the guard and of the neighbors as are disposed might attend. If the favor can be granted, be so kind as to give us an answer as soon as convenient. We wish to be understood that we should all greatly desire the privilege of attending.

S. A. WORCESTER, J. J. TROTT,
ELIZUR BUTLER, SAMUEL MAYES.

This note was presently returned with the following written on the outside.

We view the within request as an impertinent one. If your conduct be evidence of your character and the doctrines you wish to promulgate, we are sufficiently enlightened as to both. Our object is to restrain, not to facilitate their promulgation. If your object be true piety you can enjoy it where you are. Were we hearers we would not be benefited, devoid as we are of confidence in your honesty.

C. H. NELSON.

After dark we were at supper. The door of our prison was thrown open to give us light. Several of the guard came and stood by the door, and one of them commenced insulting us, and me in particular, with such language as made it appear that even sergeant Brooks could be equalled in filthiness of conversation—one or two others joined him. Such men do not consider that they are paying us a compliment by taking it for granted that profaneness and obscenity are torture to our ears. Afterwards some of them came and lay down by our door for the apparent purpose of disturbing our rest by their talk. One re-echoed several times from the mouth of Brooks, "Fear not, little flock."

From most of the individuals of the guard we have received no ill treatment; from some of them, kindness. As was, however, perhaps to be expected in our circumstances, we have received some insults, which it is trying for the spirit to bear. But we regard it as a testimony in our favor, that when the desire is to torture us, it is taken for granted that this can be best effected by uttering profane and obscene expressions in our ears.

July 19.—Yesterday Mr. Thompson and Mr. William Rogers, a Cherokee, who acts as agent for the nation, arrived, and presented to Col. Nelson, a writ of *habeas corpus*, which they had procured to remove us from this place. This would have been sooner done, but Dr. Butler and I thought it best for Mr. Thompson first to consult Mr. Underwood, our counsel, who lives at considerable distance, whether that was the best course to pursue in reference to the final result. When the writ arrived we supposed we

*The floor, as is learned from another letter, was of poles or small logs, split into halves, crooked so as to occasion great unevenness and holes. They had no beds; and on such a floor they must stand, walk, sit, and sleep.—*Eds.*

should be immediately taken before a court, but we still remain here.

New Echota, July 23.—After I had written the above, we still remained in jail till Thursday morning, July 21. The reason afterwards assigned by Col. Nelson in court for our detention was, that Col. Sanford, who returned on Wednesday evening from a journey to Milledgeville, had important testimony in his possession. On Thursday morning, we were furnished with horses, and set out for Lawrenceville. On the way we were taken before a justice of the peace and committed to jail, although the writ of habeas corpus required Col. Nelson to present us before the county court at Lawrenceville. It was understood that the constable into whose hands we were committed would wait upon the Col. till he could attend the court. We arrived at Lawrenceville late at night. Friday we spent in a vain attempt to convene the court. On Saturday morning Dr. Butler had a very violent and dangerous attack of bilious colic, and although by prompt and vigorous medical assistance, he was relieved in a few hours, he was by no means able to attend court. The Cherokee also was unable to attend.

The court convened and we were presented before them I think at about 11 o'clock, A. M. I will not attempt to describe the proceedings. They appeared to me as singular as the attitudes in which we were presented—in the hands of a constable, already committed to jail, and at the same time in the hands of Col. Nelson to be presented before the court to which he was required to render the reasons of our capture and detention. In the result we were ordered to give security for our appearance at the next term of the Superior Court, or be *anew* committed to jail. We all gave bail for our appearance except the Cherokee, who could not, at the time, find any one to be his surety.

In the course of the trial Col. Nelson's counsel produced as evidence in the case of Mr. Butler and myself a letter of the postmaster general to the governor, informing him of my removal from office—a letter from the secretary of war disavowing missionaries as agents of the general government—Dr. Butler's answer and mine to the governor's letters to us—and a letter from the governor to Col. Sanford, directing him to have us arrested forthwith, and *if we should be released by the court, or give bail and return home, to have us arrested again.* These letters I suppose were the important testimony referred to by Col. Nelson as having been in the hands of Col. Sanford.

Dr. Butler and myself left Lawrenceville on Monday morning, after experiencing several acts of distinguished kindness from some of the most respectable citizens, which we shall gratefully remember. I arrived at home last night, and had the satisfaction to find that Mrs. Worcester's health had considerably improved during my absence.

I remain with much satisfaction and respect,
Yours in the work of the gospel,
S. A. WORCESTER.

The Rev. Mr. McLeod, the Methodist missionary named above, has published an account of these transactions in the *Christian Advocate and Journal*, which coincides perfectly with the statement of Mr. Worcester. No room remains for further remarks, and perhaps they are unnecessary.

GREECE.

SINCE the preceding notices respecting the Greek mission were in type, a letter has been received from Mr. King, dated *Athens, May 3d and 10th*, from which extract will be made.

"When I have time, I shall send a particular account of my journey from Tenos to this place, and of my proceedings here. I arrived here on the 19th of April, and the same day hired a room for a year, for the purpose of opening a school for mutual instruction, and engaged workmen to make the necessary benches, desks, &c.; and, three days after, the school was commenced under the direction of N. Niketoplos, who was teacher in the Orphan Asylum in 1829. The Athenians have offered me a room where they had formerly a Lancasterian school. It is a large vaulted room, under the ruins of what was formerly a Hellenic school.

"I have also begun to build my house on the ruins which I bought of a Turk last year. The money, which I expend for this is what I saved of the salary given me by the Ladies' Greek Committee of New York before I came into connection with the Board, together with a donation I received from a gentleman in London for my own private use; and as labor and materials for building are now very cheap, I shall probably have enough. Very few dare at present to build, and this gives me great facilities for building cheap.

"After I had opened my school, and begun to build, I called on the Turkish bey, and informed him what I had done and was doing, and he said all was well, there was nothing to hinder me. In every thing, to which I have put my hand since I came hither, the Lord has prospered me. All glory to his name.

"As soon as I receive the Alphabetarian from Malta, I hope to furnish many little schools in Attica, Thebes, Livadia, &c."

The Committee are about sending Mr. King 500 slates and a proportionate number of pencils; and he will be amply furnished with books for gratuitous distribution from the press at Malta, as the sum of 335 dollars was placed in the hands of the Committee last autumn, to be expended for school-books at Malta for Mr. King's use.

Mr. Jetter, of the Church Missionary Society, Messrs. Robertson and Hill, of the American Episcopal Missionary Society, and Mr. Leevess, agent of the British and Foreign Bible Society, were at Athens, at the last date of Mr. King's letter.

Mr. King's school then contained upwards of one hundred scholars of both sexes.

It will be seen from Mr. King's letter, that the Turks had not yet evacuated Athens. Such an event was anticipated as soon to take place.

The Twenty-Second Annual Meeting of the American Board of Commissioners for Foreign Missions, will be held in the City of New Haven, commencing on Wednesday, the fifth day of October next, at ten o'clock, A. M. The Rev. Leonard Woods, D. D. is expected to preach the annual sermon.

Donations

FROM JULY 16TH, TO AUGUST 15TH, IN-
CLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Addison co.</i> Vt. E. Brewster, Tr.	
Addison, Gent. 15; la. 15; M. P.	
R. and N. R. 12;	42 00
New Haven, Gent. and la. 80;	
mon. con. 12;	92 00
Shoreham, A friend,	4 00
Weybridge, A friend,	3 50—141 50
<i>Berkshire co.</i> Ms. J. W. Robbins,	
Tr.	
Contrib. at an. meeting,	23 82
Berkshire, J. W. Robbins, to	
constitute the Rev. Edwin	
W. Dwight, of Richmond,	
an Honorary Member of the	
Board,	50 00
Becket, Fem. char. so.	11 25
Dalton, Gent. and la.	30 31
Great Barrington, Gent. 18,75;	
la. 33,35;	52 10
Hinsdale, Gent. 79,65; la. 44,48;	
la. Ind. so. 10;	134 13
Lanesborough, Gent. 31,54; la.	
26,01;	57 55
Lee, Gent. 97; la. 48;	145 00
Lenox, Gent. and la. 123,90;	
mon. con. 16,48;	140 38
New Marlboro', N. so. Gent.	
24,54; la. 19,70;	44 24
North Stockbridge, Indiv.	6 50
Otis, Gent. and la. 9,17; Rev. J.	
Lee, a thank off. 10;	19 17
Peru, Gent. 70,38; la. 35,60; con-	
trib. 3,28;	109 26
Pittsfield, Gent. 221; la. 174;	395 00
Richmond, Gent. and la.	65 00
Sandisfield, Gent. and la.	38 50
Sheffield, Gent. 52,69; la. 51,37;	104 06
Stockbridge, Gent. 86,50; la.	
83,50;	170 00
Tyringham, Gent. 9,11; la. 12;	21 11
Washington,	5 00
West Stockbridge, Gent. 21,91;	
la. 4,33;	26 24
Williamstown, Gent. 130,95; la.	
80,25;	211 20
Windsor, Gent. 72,10; la. (of	
which to constitute the Rev.	
CHARLES GOODRICH of Pits-	
field, an Honorary Member of	
the Board, 50;) 51,30;	123 60
	1,983 42
Ded. expenses paid by aux. so.	2 05—1,981 37
<i>Essex co.</i> Ms. J. Adams, Tr.	
Essex, J. Choate, for Cher. miss.	3 00
Salem, Mon. con. in S. so.	5 75
	8 75
Ded. expenses paid by aux. so.	1 25—7 50
<i>Essex co.</i> N. J., T. Frelinghuysen,	
Tr.	183 61
<i>Grafton co.</i> N. H., W. Green, Tr.	
Bristol, Gent. and la.	3 00
Campton, Mrs. C. P. F. H.	2 01—5 01
<i>Hartford co.</i> Ct. J. R. Woodbridge,	
Tr.	
Canton, A friend,	7 00
Enfield, Mon. con.	4 87
Glastenbury, DAVID HUBBARD,	
which constitutes him an Hon-	
orary Member of the Board,	100 00
Hartford, 1st so. Mon. con.	11 25
N. so. do.	8 02
S. so. do.	18 29
A friend,	5 00—154 43
<i>Lincoln co.</i> Me. W. Rice, Tr.	
Bath, N. so. Gent.	76 25

New Castle, Mon. con.	10 76
Wiscasset, Mon. con.	13 27—100 28
<i>New Haven co.</i> East, Ct. S. Frisbie,	
Tr.	
Madison, M. f. asso.	12 00
<i>New Haven co.</i> West, Ct. W.	
Stebbins, Tr.	2 02
<i>New Haven city,</i> Ct. C. J. Salter, Tr.	
Mon. con. in July, in Yale Col-	
lege, 10,80; do. in three cong-	
so's, 30,86; do. in Aug. 30;	71 66
<i>New York city and Brooklyn,</i> W.	
W. Chester, Tr.	1,794 35
<i>Old Colony asso.</i> Ms., H. Cogges-	
hall, Tr.	
Fairhaven, Rev. Mr. Gould's so.	64 00
New Bedford, La.	82 59
Rochester Center, La.	32 25
South Rochester, Fem. so.	28 00
Wareham, Gent. 50,82; la. 52,23;	
mon. con. 25,20;	128 25—335 09
<i>Oneida co.</i> N. Y., A. Thomas, Tr.	
Rev. Mr. B.	2 00
Amenia, Miss E. Flint,	1 00
Burlington, Mon. con.	1 56
Candor, Mrs. M. Hart,	6 60
Clinton, Fem. Franklin so. 20;	
a fem. friend, 40;	60 00
New Hartford, Mrs. C. Risley,	4 00
Oneida, Mon. con.	4 60
Oswego, Presbytery coll.	6 12
Richland, Pulaski, Fem. ed. so.	8 06
Sherburne, Fem. char. so.	50 00
Trenton, W. Hoyt,	1 00
Utica, Mon. con. in Welch presb.	
so. 5,33; coll. in Bleecker st.	
presb. so. 92,22; do. in 1st	
presb. chh. and so. 95; Ref. D.	
chh. 30;	222 55
Wampsville, Mon. con. in presb.	
chh.	11 00—377 89
<i>Somerset co.</i> Me. J. Dinsmore, Tr.	
Bloomfield, Asso.	23 20
Industry, Asso.	7 00
Madison, Asso.	13 38
Mercer, Mon. con.	3 71
Norridgewock, Asso. 10; mon.	
con. 20;	30 00
Strong, Asso.	12 79—90 08
<i>Washington co.</i> N. Y., M. Free-	
man, Tr.	
Cambridge, Jackson and White	
Creek, asso.	80 13
East Granville, Asso. in presb.	
chh. (of which to constitute	
the Rev. AMOS SAVAGE, Jr. an	
Honorary Member of the Board,	
50;)	86 00
East Hebron, Asso.	24 15
Hartford, Asso. 20,06; mon. con.	
13,59;	33 65
Salem, Asso.	15 00
Union Village, Asso. in Ref. D.	
chh. 25; an indiv. 20c.	25 20
White Hall 2d asso.	37 00—301 13
<i>Windsor co.</i> Vt. D. Peirce, Tr.	
Hartford, Gent. 12; la. 17,50;	29 50
Norwich, S. par. Gent.	12 62
Weathersfield, Gent. 19; la. 16,01;	35 01
Woodstock, N. par. Mon. con.	1 35—78 48
<i>York co.</i> Me. C. Williams, Tr.	
Biddeford, Mrs. N. W. Marsh,	
25; Widow S. Cleaves, 15;	
mon. con. 10; to constitute	
the Rev. CHRISTOPHER MARSH	
an Honorary Member of the	
Board,	50 00
Kennebunkport, Aux so. 33,93;	
mon. con. 18; (of which to	
constitute the Rev. CEPHAS	
H. KENT an Honorary Member	
of the Board, 50;)	51 93
Kittery Point, Gent. 6,26; la.	
13,45;	19 71
Newfield and Parsonsfield, Mon.	
con. 12; a friend, 1,63;	13 63
Parsonsfield, S. Garland,	5 00

Saco, Gent. 25; la. 30; mon. con.	
25, 87;	83 87
Sandford, Mon. con.	16 00
Wells, Gent. 32, 46; la. 24, 30;	
mon. con. 21, 10; (of which to	
constitute the Rev. WILLIAM	
CLARK an Honorary Member	
of the Board, 50;)	77 86
2d par. Mon. con.	4 00
	322 00
Ded. expenses paid by aux. so.	2 00—330 00

Total from the above Auxiliary Societies, \$5,357 00

II. VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. La. of 2d Ref. prot. D. chh. 2d pay. for Sarah De Witt in Ceylon, 20; mon. con. in 4th presb. chh. 50;	70 00
Andes, N. Y. Mon. con.	6 00
Auburn, N. Y. Students of Theol. sem. to constitute the Rev. MATTHEW LA RUE PERBINE, D. D. and the Rev. HENRY MILLS Honorary Members of the Board,	100 00
Augusta, Me. La. asso.	31 00
Baldwinsville, N. Y., C. Baldwin,	1 00
Baltimore, Md. Fem. miss. so. 65, 93; av. of work done by la. sewing so. of 1st presb. chh. 300; mon. con. in do. 200;	565 83
Bath, Me. Hea. sch. so. 2d pay for Susan Eaton in Ceylon,	20 00
Bath, N. Y. Presb. so.	15 00
Boalsburg, Pa. Spring Creek miss. so.	20 00
Boston, Ms. Chh. of infant Sab. sch. in Union chh. for Bombay miss. 1, 50; O. P. 1;	2 50
Brewster, Ms. A gent. 1; a lady, 1; a friend, 6c.	2 06
Brooklyn, N. Y. An indiv. 2d pay. for Daniel L. Carroll in Ceylon,	15 00
Brunswick, Me. Mon. con. (of which to constitute the Rev. GEORGE E. ADAMS an Honorary Member of the Board, 50;)	68 57
Castine, Me. Gent. asso. 22, 85; la. asso. 27, 15;	50 00
Chagrin, O., E. Woolsey,	7 50
Charleston, S. C. Rev. J. Brown, 10; fem. asso. in circular chh. 248, 75;	258 75
Chazy, N. Y. Mrs. A. Hubbell,	7 00
Chester, N. Y. Presb. cong.	10 00
Cleveland, O., J. S. Hudson,	22 50
Columbia Village, N. Y. Rev. J. Taylor,	50
Danby, N. Y., A friend,	3 50
Eastham, Ms. A friend, 1; chil. in Miss S.'s school, 76;	1 76
East Hampton, N. Y. Fem. miss. so.	23 58
Fairfield, Ct. La. asso.	48 00
Freeport, Me. Mon. con.	7 50
Greenbush, N. Y. La. sewing so.	20 00
Greenville, Va. S. Finley,	10 00
Hamp. Chris. Depos. Ms. Goshen, A young man, 1; Northampton, a friend, 50c.; Sunderland, chil. for Greeks, 70c.;	2 20
Hardwick, Ms. A friend,	1 50
Harmony Vale, N. J. Rev. E. Allen,	8 50
Holliston, Ms. Fem. benev. read. so. for Choc. miss.	25 00
Hopewell, N. Y. Fem. miss. so. (of which to constitute the Rev. CHARLES WHITEHEAD an Honorary Member of the Board, 50;)	53 85
Hunter, N. Y. Mon. con. in presb. so.	11 00
Leicester, Ky. An unknown friend,	2 50
Lansingburgh, N. Y. Mon. con. in presb. chh.	38 00
Madison, Me. Mon. con.	15 00
Maine,	5 00
Mantua, N. Y. Mon. con. 100; indiv. to constitute the Rev. TALCOTT BATES an Honorary Member of the Board, 50;	150 00
Nantucket, Ms. Mon. con. 20; indiv. 31, 68; four chil. 1, 06;	52 74

Newark, N. J. Mon. con. in 4th presb. chh.	10 22
Newbern, N. C. La. asso.	3 50
New Haven, Ct. I. S. Sherman,	50
Newton Upper Falls, Ms. Mon. con.	5 00
New Windsor, N. Y., D. L. 10; S. L. 1;	11 00
Northumberland, Pa. Fem. miss. so.	35 00
Orleans, Ms. A friend, for a suffering convert in Ceylon,	5 00
Philadelphia, Pa. Fem. so. for ed. hea. youth, for 2d fem. school in Bombay,	100 00
Pittsfield, Ms. Chh. of infant sch. for books for hea. chil.	2 00
Portland, Me. Mater. asso. for Esther Tyler and Amelia Jenkins in Ceylon,	20 00
Poughkeepsie, N. Y. La. in ref. D. chh. (of which to constitute the Rev. C. C. CUYLER an Honorary Member of the Board, 50;)	53 50
Prattsburgh, N. Y. Cong.	53 00
Providence, R. I. Members of Richmond-st. cong. chh. and so.	100 00
Provincetown, Ms. Indiv. 4, 74; Miss G. and sch. 1, 11; Miss M. and sch. 32c; Miss C.'s sch. 26c; Miss C's sch. 19c.;	6 62
Randolph, Ms. JAMES LITTLEFIELD, which constitutes him an Honorary Member of the Board,	500 00
Reading S. par. Ms. J. Damon,	3 60
Salina, N. Y. Presb. chh.	10 00
Sand Lake, N. Y. Rev. T. S. Wickes,	10 00
South Dennis, Ms. Dea. N.	12
Teaksbury, Ms. Gent. and la. asso.	34 07
Troy, N. H. Rev. EZEKIEL RICH, which constitutes him an Honorary Member of the Board, 50; ded. am't ackn. in No. for Feb. 15;	35 00
Troy, N. Y. La. miss. asso. 71, 46; mon. con. in 1st presb. chh. 159, 01;	230 47
Tyrro, Ms. A friend, 3; Dea. H. 1; la. benev. so. 12;	16 00
Upper Red Hook, N. Y., R. Gosman,	200 00
Utica, N. Y., A. B. Johnson,	5 00
Vassalboro', Me. Mrs. Adams,	10 00
Wantage, N. J. Indiv. by Rev. E. A.	1 50
Weatherfield, Vt. Ladies,	1 25
Wellfleet, Ms. A friend,	1 00
West Stockholm, N. Y. Mon. con.	3 00
Winchester, W. Ten. Mon. con. in Cumberland presb. cong.	5 00
Winchester, Va. La. branch miss. so. 31, 08; D. Gold, 20; mon. con. 16, 92; S. Ren, 2; indiv. 35;	105 00
Willstown, Cher. na. R. Sharp,	4 00
Woodyard, Md. Miss E. H. West, 1st pay. for John Breckenridge in Ceylon,	12 00
Unknown, or pur. concealed. A friend, (of which to constitute the Rev. EZEKIEL NEWHALL of Oxford, Ms. an Honorary Member of the Board, 50;)	200 00

Whole amount of donations acknowledged in the preceding lists, \$9,502 29.

III. LEGACIES.

Granby, Ms. Reuben Moody, dec'd, by Calvin Moody, Ex'r,	50 00
Thornton, N. H. Miss Elizabeth McLellan, dec'd, for wes. miss. (\$100 having been rec'd previously,) by E. Little and D. Baker,	50 00
Trenton, N. Y. Miss Sally Hopkins, dec'd, by R. Hopkins,	20 47

IV. DONATIONS IN CLOTHING, &c.

Elizabethtown, N. J., A box fr. la. of 1st presb. chh. for chil. in Choctaw schools.	
Hamp. Chris. Depos. Ms. Northampton, Thread; Cummington, a bundle.	
Hinesburgh, Vt. A box, fr. fem. miss. so.	
Holliston, Ms. A bundle, fr. fem. read. benev. so. for Choc. miss.	5 00
Jericho, Vt. A box, fr. la. in 1st cong. so. for Dwight,	107 21
Plymouth, N. H., A roll of flannel.	
Sandwich, Ms. A box, fr. read. and sewing so.	
Weatherfield, Vt. A bundle. fr. ladies,	20 00